Robert Floor.

THE ABRIDGMENT OF CHRISTIAN DIVINITIE:

So exactly and Methodically compiled, that it leads us, as it were by the hand

To the { *Reading of the Holy Scriptures.*
Ordering of Common-Places.
Understanding of Controversies.
Clearing of some Cases of Conscience.

By JOHN WOLLEBIUS, Doctor of Divinity & Ordinary Professor in the University of *Basil.*

Faithfully translated into English, and in some obscure places cleared and enlarged,
By ALEXANDER ROSS.

The Third Edition.

To which is adjoyned, after the Alphabeticall Table *The ANATOMY of the whole Body of DIVINITY, Delineated in XIV. short Tables, for the help of weak memories.*

LONDON,
Printed by *T. Mabb*, for *Joseph Nevill*, and are to be sold at his Shop at the signe of the Plough in the New-Buildings in *Paules* Church-yard, 1660.

BRITISH MUSEUM

To the Right Honourable,

THE LORD

ROCKINGHAM.

My Lord,

I Have been long indebted both to your Lordſhip, your noble Lady, and your hopeful Son Mr. *Watſon* for your favours and good will towards me; I have therefore adventured (not by way of requital, but of acknowledgment) to preſent this *Theological Epitome* to You, which is the moſt exact and compendious of any that hath been yet done by Proteſtant Writers: I may ſay of this Edition, as *Philoſophers* ſpeak of *Nature*; that, *It is neither deficient in neceſſaries, nor abundant in ſuperfluities:* What was in the Latin Copy dark, I have cleared; and what was contracted, I have unfolded. How

needful *Epitomies* are in all Sciences, chiefly in Divinity, I need not write; if either we conſider the ſhortneſſe of our time, or the largeneſſe and multitude of Volumes, which have been written of this Subject, or the weakneſſe of our memories, or the faſtidiouſneſſe that is begot in us by reading tedious and voluminous Diſcourſes, God who knows what is beſt for us, hath epitomized all Practical Divinity into X Precepts, and our Saviour hath reduced thoſe ten into two, and all that we can pray for, or againſt, into ſix heads or Petitions. The Traveller that deſiers to be ſoon at his journeys end, will ſeek out the moſt compendious way: He is an unwiſe Traveller that will clog himſelf with ſilver, if he can epitomize it into Gold; ſurely a weak Stomack wil better retain the ſmal quantity of an *extract*, than the large draught of a *nauſeating potion:* He that

that with judgment doth contract the vast body of Divinity into an Abridgment, doth imitate God, who having the first day diffused the light through the whole *Hemisphere*, contracted it, and as it were *epitomized* it the fourth day within the body of the Sun: He that will condemn *Epitomies*, condemns himself; for man is the *epitomie* of the World, But I must avoid prolixity in commending this *Epitomie*, lest my practise thwart my words. *My Lord*, This Book is the *Epitomie* of Divinity; and this Epistle, the *Epitomie* of my true affection, and many thanks I owe you and yours: on whom I wish the influence of all happinesse, which is the hearty desire of

Your Lordships

Humble Servant,

ALEXANDER ROSS

The Preface of Iohn Wollebius *D.D. to the Reader.*

THE blessed Apostle, in his second Epistle to *Timothy*, cap. 1 vers. 13, writes thus: *Hold fast the form of good words, which thou hast heard of me, in faith and love.* An excellent admonition and worthy to be pressed upon all Christians; but chiefly on these who have wholly devoted themselves to the study of Divinity. For as it concernes every Christian to be skilled in the chief Chatechistical heads at least, that by their help and guide they may with the greater profite heare and read Gods Word; so it becomes all Students in Divinity, before all things to imprint in their memories the *Anatomie* of the Body of *Theologie*; that in the Common places, in the definitions and Divisions of heavenly doctrine, they may be exact and perfect. Now in this kind divers eminent men, furnished with a far greater measure of Spiritual *Unction* than my self, have afforded such helps to young Students, that he, who goes about to adde any thing to these, will seem to light a Candle at noon-day, or to garnish the Firmament with more Stares;

Stares: Yet notwithſtanding, whereas it is conſiſtant with the conſcience and callings of all Gods ſervants, to advance what they can the publike benefit; I being called to be chief Paſtor in this place, was enjoyned by the Reverend Colledge of Divines to expound the Old Teſtament, which by Gods help and their command I ſo undertook, that beſides my Lectures on the Text, I propoſed to my hearers a ſhort form of *wholſom and good words*, taken out of other mens lucubrations, and reduced into this brief *Epitome*. Now although I perceived that many did very wel like my paines and purpoſe in this kind; yet I profeſſe, the divulging of this Piece was leaſt in my thoughts. Therefore, in that at laſt this Child, of which I have been in labour theſe ſeven years, is now born and brought out to light; I earneſtly intreat the friendly Reader to impute this, not to any itching humour I have of writing, but to the often ſollicitations of my Friends, who have extorted it from me, I beſeech God, that he will be pleaſed graciouſly to preſerve the remaining companies of Teachers & Schollers, and that for his mercies ſake, whereof we have

daily freſh teſtimonies, as in many things, ſo in this, that we are not all deſtroyed: And as for thoſe who are diſperſed that he would graciouſly recollect and ſettle them, even for his onely begotten Sons ſake our Lord Jeſus Chriſt *Amen*.

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18 JY 63

IN

IN

SS. THEOLOGIÆ EPITOMEN

A

Reverendissimo & Clarissimo Viro,

DD. JOAN WOLLEBIO,

Antistite & Professore dignissimo, bono Publico editam.

INstituit multos discentes atque docentes
Calvinus, *laudem hanc ut ferat ille Liber:*
Præter Apostolicas post Christi tempora Chartas
Huic peperere Libro secula nulla parem.
Polanus *Methodo illustrat Syntagma celebre:*
Mortuus ut vivens agmina nostra docet.
Quicquid uterque docet, doctâ hic brevitate docebit
WOLLEBIUS, *paucis dicere multa potis.*
Tu, qui Pastores, Doctores, atque Prophetas
Largiris, cœtum pascere perge tuum.

JOHAN. GROSSIUS
Basil Pastor Eccles.
Leonard.

Upon the EPITOME
OF
CHRISTIAN DIVINITY,

Publisht for the common benefit,
by the most reverend and famous Doctor
JOHN WOLLEBIUS,
chief Chair-man and Professor of
Divinity.

CAlvin, *great Key of th'Scriptures*, *as'tis clear*,
In's Books, *instructed many far and near*:
Whose learned Institutions *next those known*
Grand Euangelick *truths give place to none*:
Next Calvin, *did* Polanus *so Comprize*
Divinity, *as't will live*, *when th'Author dies*.
Both these, Wollebius *surpassed*, *such*
Was his great skill, *in little to speak much*.
Go on, *the* Fathers *Oracles thus t'unlock*,
And be the Father *of thine own poor Flock*.

Aliud.

Aurea fælices dedis Compendia in auras,
Et verâ Menſas inſtruis Euſebiâ.
Orthodoxa tuo ſolidè comprenſa libello
Doctrina, egregiis ſerviet ingeniis.

Jehova tibi vitam vireſque æternet, & uſque
Te jubeat longa dexteritate frui.
Sentiat optatam diſperſa Eccleſia pacem,
Et repetant miſeri paſcua læta greges.

JOAN. JAC. GRASSERUS

Eccl. Miniſter.

Another.

THus doſt thou feaſt thy Friends, divide, and cut
Theoligie like an *Iliac* in a Nut.
Where Truths ſo orthodox, in each ſhort Page
May ſerve the ſolid'ſt Judgments of this age.
Heaven lengthen out thy days, and may thoſe *powers*
Be ſtill propitious to thy well-ſpent houres,
Which may thy *Flock* to their old Fields invite,
And the diſperſt Church-Members reunite.

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CHRI-

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THE PRÆCOGNITA OF Christian Divinity.

CHristian Divinity, is the doctrine of the Knowledge and Worship of God, to his glory, and our salvation.

The RULES or CANONS are these

I. *This word* Theologie, *or* Divinity *is diverſely taken: but in this place is underſtood that knowledge of God, which a Chriſtian may attain unto in this life out of Gods word.*

The word *Theologie* being taken abuſively, is ſometime uſed for the Gentiles Divinity, which was threefold: *Poetical*, or fabulous, *Philoſophical*, or natural, *Sacerdotal*, or political; the ſcope

and end whereof was to contain the rude multitude within the compaſs of obedience by ſome religious exerciſe, be what it will. But *Theologie* properly ſo called, is either Original or derived. Original, is that knowledge whereby God knows himſelf, which really differs not from Gods eſſence. Derived, is a certain image or repreſentation of that Original, primarily in Chriſt our mediator, ſecondarily in Chriſts members. Now whereas a part of Chriſts members is triumphant in heaven, another part militant here on earth; that Theologie of the triumphant part is cal'd the *Theologie of the bleſſed Saints*; that of the militant, is ſtiled the *Theology of Travellers*.

II. *Theology in this place is conſidered not as a habit reſiding in the intellect, but as a Syſteme or collection of precepts: therefore it is defined by the word* Doctrine.

For Theology, as it is comprehended within certain precepts, is different from the habit of Theology, as the efficient cauſe from the effect. Now the queſtion is, if we conſider Divinity as a habit of the Intellect, what *genus* ſhall we aſſigne for it out of all the intellective habits? ſurely there is none, which if it be taken ſolely and apart, is not of a narrower compaſs than the thing defined. For that habit which apprehends the Principles, called *Intelligentia*; and that habit which demonſtrates the Concluſions out of the Principles called *Scientia*; and that habit which ariſeth out of the two former cal'd *Sapientia*, are habits meerly contemplative bu

but for *Prudentia*, tis an active habit directing the mind in its actions, & *Art* is an effective or operative habit with right reason. *Divinity then consists partly in contemplation, partly in action. Therefore Divinity may bear the name both of Sapience, and Prudence; Sapience so far forth as it apprehends the Principles by means of the Inteligence being divinely illuminated, and from thence demonstrates the conclusions by means of Science; Of prudence, so far forth as it directs the mind of man in it its actions.

III. *There is a twofold principle of* Divinity; *the one by which it is, and that is* GOD; *the other by which it is known, and that is the Word of God.*

IV. *Gods word at first was unwritten, before* Moses *his time; but after* Moses *it was written, when God in his most wise counsel would have it to be sealed and confirmed by Prophets and Apostles.*

A. R.

* *Divinity is more speculative, than practical, because it principally handles divine things, and in the second place humane actions. But as it is, a practical science, it is the most noble of all practical sciences, because the end of it is beatitude, to which the ends of all other sciences are ordained. Divinity also may be called wisdom, or* Sapientia, *because it considers the chiefest of all causes, not only as He is known by his effects, but as He is known in himself also.*

That the Papists may obtrude upon us their unwritten traditions instead of Gods written oracle, they would bear us in hand that the Word was written only upon hap-hazard, or contingent occasions. But so many mandates to write, delivered to the Prophets and Apostles, do cry down this error. *Exod.* 17.14. and 34.27. *Deut.* 31.19. *Isa.* 8.1. and 30.8. *Jer* 30.2. *Hab.* 2.2. *Re.* 1.11.19 & 14.13. & 19.9 & 21.9. The testimonies of the Apostles proclaiming that nothing was said or written by mans advice or counsel, cry out against this error. John 20.31 *But these things are written, that ye might believe, &c.* Rom 15.4. *But what things are written are written for our learning, that through patience and comfort of the Scriptures we might have hope.* 1 Cor. 10. 11. *These things are written to admonish us.* 1 Tim. 3.16 *All Scripture is given by divine inspiration.* And 2 Pet. 1. 20 21. *So that ye first know this, that no Prophesie in the Scripture is of any private motion: for Prophesie came not of old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.* Lastly these precepts cry out against them by which we are directed to the written word in matters of salvation. *Isa* 8. 20. *To the law and to the testimony.* John 5 39. *Search the Scriptures.*

V. *We acknowledge therefore no other* *

A. R.

**He means that which is called* principium cognoscendi; *which is the first instrument by which we come to know the end and* media *of Divinity, and out of which all the precepts of Divinity are concluded. But there is another principle of Divinity which is called* principium essendi, *& that is God.*

principle

principle of Divinity than the written word of God.

VI. It is an unquestionable Principle amongst Christians, that the Holy Scripture is both of a divine original and authority.

VII. It is then a question ill beseeming a Christian, to demand whether the Scripture or holy Bible be Gods word or not?

For as in the Schools there is no disputing with him who denies Principles; so we account him unworthy to be heard, who will deny this principle of Christian Religion.

VIII. Among Christians it is lawful to ask, By what testimony do we know that the Scriptures are by divine inspiration? So we ask not for this end, to seduce others, or to cavel, but onely to be instructed.

IX. Now this testimony is twofold the one principal, the other ministerial. The principal testimony is that of the Holy Spirit, outwardly in the Scripture it self, inwardly in the minds and hearts of the faithful, being illuminate by him, speaking and perswading the divinity of the Scriptures, But the ministerial testimony is the testimony of the Church.

Outwardly in the Scriptures themselves, the holy Ghost, when he speaks of the divine original and authority of the Word, useth these phrases; *The word of the Lord, Thus saith the Lord. Jesus said, All Scripture is by divine inspiration.* 2 Tim. 3. 16. *Holy men of God*

spake as they were moved by the Holy Ghost. But inwardly in the hearts of the faithful he perſwades the divinity of Scriptures, ſo far forth as he openeth the eyes, & illuminates the mind of him that reads the Scripture with prayer and humility, that he makes him ſee the wonders of God, and cauſeth him to acknowledge the voice of Gods Spirit ſounding in the Word.

The Romaniſts urge the Churches authority alone, which they have in ſuch high eſteem, that they will have the whole authority of Scriptures to have its dependence from the Church; and for this only cauſe they will have it to be Gods Word, becauſe the Church is the witneſſe of it. But this is not to make the Church a witneſſe of the Scriptures divinity, but to make her ſelf capable of divinity. But we will prove by theſe enſuing arguments, that the teſtimony of Gods Spirit alone is it, which firmly aſſures us of the ſcriptures divinity 1. His teſtimony concerning the Scriptures is moſt firm, by whoſe inſpiration the Scripture was written: For every one knows his own hand beſt, and is beſt a quainted with his own ſtile: But the Scripture was written bythe in ſpiration of the holy Ghoſt, 2 *Tim.* 3. 16. 2 *Pet.* 1, 20, 21. *Ergo*, &c. 2. He that together with the Scripture is promiſed in a moſt neer conjunction to the faithful, his teſtimony of the Scripture is moſt firm: But the Holy Ghoſt is promiſed to the faithful in a moſt neer conjunction with the Scripture. *Eſa.* 59. 21. *My ſpirit which is in thee, & my words which I have put in thy mouth, ſhall not depart from thy mouth.* 3. Without whoſe illumination, the wonders of the Scripture are not ſeen, his teſtimony alone of the Scripture is moſt firm: But without the illumination

illumination of the Holy Ghost, no man sees the wonder of the Scripture. *Psal.* 119.18. *Open my eyes, that I may see the wonders of thy Law.* Ergo, &c. 4. Whose office it is to lead us into all truth, he it is that witnesseth this truth, to wit, that the Scripture is Gods word. But it is the office of the Holy Ghost, *to lead us into all truth*, John 16 13. *Ergo*, &c. Now as for the Churches testimony, although it is to be received as from Gods Minister, yet it is false that the Scriptures authority depends on it: For what can be more absurd, than to make the words of the Master to receive their authority from the Servant; or the Fathers letters to receive credit, from the foot-post; or the Princes mandates, from the Printer, or that the Rule should have its dependence from the thing ruled? We know that the oracles of God are committed to the Church, *Rom.* 3.2. and that she is the pillar & ground of truth. 1 *Tim.* 3.15. But as it is foolish to tell us, that the candle receives its light from the candle-stick that supports it, so it is ridiculous to ascribe the Scriptures authority to the Church. The Churches testimony may be prevalent with those who as yet know not the Scriptures, and have not *received that sincere milk of the word, nor by it are grown up*, 1 Pet. 2. 2. But in those who have tasted the sweetnesse of divine oracles, the testimony of Scriptures and of the Holy Ghost is most firm and effectual: For as he who tasteth hony himself, hath a more sure knowledge of its sweetnesse, than he that believeth another speaking & witnessing of it: even so, he knoweth more assuredly the Scriptures to be Gods Word, who hath tasted its sweetnesse, than he who gives credite to the

Church witneſſing this ſweetneſſe. The *Samaritans* at firſt believed, the woman when ſhe ſpake of Chriſt but after they heard Chriſt himſelf, they ſay to the woman, *Now we believe, not becauſe of thy ſaying, for we have heard him our ſelves and know that this is indeed the Chriſt, the Saviour of the world*, Joh. 4. 42. Even ſo he that having begged the aſſiſtance of Gods Spirit reads the Scriptures again & again, at length ſaith, Now I believe no longer for the Churches teſtimony, that the Scriptures are divine; but becauſe I have read them my ſelf, and in reading have ſtamped this Syllogiſm in my minde.

1. *That Scripture which everywhere brings in God himſelf ſpeaking 2. which is written by thoſe men who being furniſhed with the gifts of propheſying and miracle from God extraordinarily, do with ſuch faithfulnes record all things, that in rehearſing of ſins and infirmities, they neither ſpare themſelves nor friends. 3. who record not only truths, and things agreeing with right reaſon, but divine matters alſo and ſuch as tranſcend all reaſon. 4. After a divine manner, and in a wonderfull harmony of circumſtances in the ſame things rehearſed by different Writers. 5. To the Glory of God alone and our ſalvation. 6. with admirable efficacy, both in moving the hearts, and corroborating them againſt moſt exquiſite tortures, 7. In the miraculous preſervation of it againſt Diabolicall and Tyrannical fury: That Scripture, I ſay, which thus delivereth theſe things, is doubtleſs divine, both in its Original, and in its Authority; But ſuch is the holy Scripture; Therefore, it is Divine both in its Originall and in its Authority.*

That

That I may then contract the matter in brief the Testimony of the Church is first in respect of time; but that of the Holy Ghosts, is first in regard of Nature and efficacy. We believe the Church but not for the Church; but we believe the holy Ghost for himself. The Churches Testimony doth monstrate but not demonstrate; it shews the τὸ ὅτι that the thing is, but the holy Ghosts Testimony shews the τὸ διότι or the cause. The swasive power is in the Church, but the perswasive in the spirit onely. The Churches Testimony begets an opinion, but the Testimony of Scripture begets Science and a firm Faith.

X. *The Canonical Books of Scripture, are partly of the Old, partly of the New Testament: To the Old belong the five Books of* Moses, Joshuah, Judges, Ruth; *these Books are single, the Books of* Samuel, *of the* Kings, *of the* Chronicles *are double; The Books of* Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Canticles, *the four greater Prophets, and the twelve lesser are single. Now of the New Testament, are,* The four Evangelists, The Acts of the Apostles, *The Epistles of* Paul to the Romanes *one,* To the Corinthians *two,* to the Galathians, Ephesians, Philippians, *and* Colossians *single.* To the Thessalonians *and* Timothy *double;* to Titus, Philemon, and

Hebrews *single*, The Epistles of Peter *two*, *of* John *three*, of James *and* Jude *single*, *and the* Revelation.

XI But for the books of Tobiah, Judith, Wisdom, Ecclesiasticus, Esdra 3, 4. *of* Machabees 1, 2, 3. *of* Baruch 1 The Prayer of *Manasses*, The Epistle of *Jeremiah*, The Additions to Daniel *and* Esther; *Although they may be read with profit, yet they come short of that authority, which is in the Canonical Books, for proving Articles of Faith, and therefore they are called* Apocrypha, *that is, hid or obscure.*

The reasons be these, 1. Because they were not written by the Prophets, but they have been written for the most part, since *Malachi*, the last of the Prophets. 2. Because they are not written in the Stile or Phrase of the Prophets, or in the Hebrew Tongue. 3 Because they are never alledged in the New Testament. 4. Because in reading of them we finde many passages contrary and inconsistent with Canonical Scripture, besides many fabulous, and repugnant to Faith and Piety.

XII. The Holy Scripture is sufficient to Salvation.

2 *Tim.* 3 16, 17. The whole Scripture is by Divine inspiration, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the man of God may be perfect and throughly furnished to every good work.

XIII. *There*

XIII. *Therefore as the constitutions of the Church conducing to the right usage of outward Rites, are in their one place to be regarded, so no tradition is to be admitted as necessary to salvation, except the Scripture.*

The Romanists do not onely fight for popish Traditions, but also equal them, nay, prefer them to the holy Scriptures; but we are content to rest in that command of God, which forbids *to adde to, or take away from his word*, *Deut.* 4. 2. *and* 5 32. *and* 12.32. *Rev.* 22.18.

XIV. *The search of holy Scripture is injoyned to all Christians.*

Joh. 5.39. *Search the Scriptures*, Colos. 3. 16. *Let the word of God dwell plentifully among you*; Neither is that obscurity of holy scripture, which the Pontificians pretend, any obstacle to this our assertion, for though it be obscure in some places, yet in other places it explains it self, and delivereth the prime articles of Religion, with great perspicuity.

XV *Therefore the translation of the Bible into vulgar Tongues is necessary.*

XVI. *Yet no translation is authentical, but that which agreeth with the Original fountains of the Hebrew and Greek.*

XVII. *Although the Interpretation of*

Scripture

Scripture is committed to the Church, yet the onely ſupream Judge of this interpretation is the Holy Ghoſt ſpeaking in it.

Eſay. 59. 29. *My Spirit which is in thee, and my words which I have put in thy mouth, ſhall not depart from thee.* 2 Pet. 1. 20, 21. *So that you firſt know this, that no propheſie in the Scripture is of any private motion; for the propheſie came not of old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt.* Therefore ſacrilegiouſly do the Pontificians arrogate to the Church of *Rome*, or to the *Pope* alone, this right of ſupreme judge.

XVIII. *The ſenſe and meaning of each Scripture is but one; yet in the Propheſies of the Old Teſtament it is compoſed of a hiſtory, and myſtery.*

For example, *Hoſ.* 11. ver. 1. In theſe words, *when Iſrael was a child then I loved him, and called my ſon out of Egypt*; The ſenſe is compounded; for literally & hiſtorically, they are to be underſtood of the delivery of the Iſraelites out of Egypt; but typically and myſtically, of Chriſts calling out of Egypt. *Matth.* 2. 15.

XIX. *The means to finde out the true ſenſe of Scripture, are, Frequent prayers; the knowledg of tongues the looking into the Fountains; the conſideration of the ſcope & argument; the diſtinction of proper terms from figurative; the logical analyſis or unfolding of the Cauſes, the circumſtances, the*

paſſages

passages going before and coming after; the comparing of obscure places with cleerer, of like with like, and of disagreeing places with each other lastly, the analogie of faith.

XX. *As God is the proper and prime object, so is he also the principal and supreme end of Divinity.*

XXI. *Whereas then the cheif end, and the cheif good, are one and the same thing, it is manifest that Christian Divinity only doth rightly teach us concerning the chief good.*

XXII. *The subordinate end of Divinity is our salvation, which consisteth in the union and fruition of God.*

The parts of Divinity are two; The first is of the knowledge of God; the second, of the worship of God. The first containeth faith, or the things to be believed; the second, works, or the things to be performed.

THE

THE FIRST BOOK OF THE KNOWLEDGE OF GOD.

CHAP. I.

Of the Essence of GOD.

GOD is a Spirit, existent eternally in himself; One in Essence, Three in Persons, Father, Sonne, and Holy Ghost.

God is known in himself, and in his works.

In himself, he is known absolutely in his essence, relatively in the Persons.

Gods essence is known* by his Names, and by his Properties.

A. R

The knowledge we have of God here, is nominal; not real. 2. Confused, not distinct. 3. From his effects, à posteriori. 4. By way of negation; we know what he is not, rather than what he is. 5. By way of eminencie; we know that what perfection is in the creature, is more eminently in him. 6. By the motions of things, we gather, there must be a chief mover. 7. From the degrees of entity, truth, and goodnesse in the creatures, we collect that there must be one chief entity, truth, goodnesse, &c. 8. From the possibilities and contingencies that are in all things, we inferre, there must be one cheif necessary entity.

The

The names of God are either taken from his essence as *Jehova*, *Jah*, *Eheje*, to which in the New Testament, the name Κύριος Lord doth answer for the most part; or from his power, as *El*, *Elohim*; or from his Al-sufficiency, as *Shaddai*; or from his Excellencie, as *Helion*.

The Rules or Canons.

I. *The name* Jehovah, *is Gods cheif and most proper Name.*

For it is derived from the root *hajah*, he was; So it is the symbol of that Supreame entity which was, is, and is to come from eternity to eternity, *Rev.* 1.4, 6. *Because he remains still the same*, Psal. 102.28. *And is the cause of the being of all things*, Act. 17.28. *Hence is it proper to God.* Esay. 42. 8. Neither is it ascribed to the creatures but Metonymically, so far forth as they are symbols of Gods presence So it is given to the Altar, *Exo.* 17.15. to the Ark, *Psal.* 47. 6. to *Jerusalem*, *Ezech.* 48.35.

II. *The same name in promises and Divine commitations or threatnings is of great force.*

Hence are these phrases: *Thus saith* Jehovah, *the word of* Jehovah, *&c.* For Gods Word is as sure, as himself is true, or as he endureth still like himself.

III. *The name* Elohim, *though of the plural number, yet is not the personal, but an essentiall*

sential Name of God, and according to the Hebrew Idiotism, it is spoken of one God: and of each person: Hence there are not three Elohim *or Gods, but one alone.*

As it is rightly said in the Creed of *Athanasius*: *The Father Almighty, the Son Almighty, the Holy Ghost Almighty, yet not three Almighties, but an Almighty.* So because God is called *Elohim* from his power, there are not three but one *Elohim*, Ps. 7. 9. *Elohim Zaddik just God.*

The Divine properties are Gods attributes, by which he is pleased to make himself known to us weak Mortals, and is by them distinguished from the Creatures.

The Rules.

I. *The Properties in God are not qualities or accidents, or real entities, different from the essence, or from each other.*

This will appear below, in the attribute of Gods simplicity.

II. *The Divine properties are neither separable from the essence, nor from each other.*

This Rule overthrows the *Lutheran* Tenet, concerning the transfusion of the Divine properties into the Human Nature of Christ: for if this be capable of ubiquity, omniscience, omnipotency, why not also of eternity?

And these Properties are either incommunicable to the Creatures, or commu-

communicable in some analogical effects. Of the first rank are his Simplicity and Infinity.

Among these are reckoned his imutability and perfection; but these are one'ly Corollaries, or Appendices to his simplicity and infinity.

His Simplicity is that, by which he is known to be an entity truly, one and free from all composition.

His Infinity is that by which he is known to be an entity infinitly true & good and without measure or bounds.

The RULES.

I. *God is* **an entity, truly and most simply One.*

Because he is not compounded of parts, nor of a genus and a difference, nor of substance and accident, nor of a possibility and act, nor of entity and essence.

A. R.

* *There is no composition in God, neither Physical, nor Logical, nor Metaphysical; because in him there is no priority nor posteriority, as in composition where the* compositum *is posterior to the parts compounding. 2. In composition there is act and possibility; but God is all act. 3. In composition the parts differ from the* compositum; *but in God there is no difference. 4. There is no composition in the form; but God is a most simple form. 5. whatsoever is compounded hath a cause of that composition; but in God there is no cause.*

II. *There*

II. *There is then nothing in God, which is not God himself.*

III. *Gods essence is by us incomprehensible.*

For there is no proportion between finite and infinite, no more than between a nutshell and the Ocean.

IV. *God is altogether all, all in himself, all in all things, all in every thing, and all out of every thing.*

V. *God is neither circumscribed, nor defined by place, nor is included within it, nor excluded without it.*

VI. *God is eternal, without beginning, without end, without change.*

The properties of the later rank are, 1. The life of God. 2. His Intellect. 3. His Will. 4. His power. His life, is the attribute of his being; His Intellect, of knowing: His Will, of commanding; His power, of execution.

The Rules

I. *The Properties of the latter rank, are ascribed to God, according to the properties of the first, that is, most simply and infinitely.*

II. *Hence these are predicated, or spoken*

of

of God, not onely in the concrete, but in the abstract also.

For not onely is he named living, wise, good, just, but also life, | wisdom, goodness, justice.

III. *Whereas the life of God is most simple and infinite; it will follow,* 1. *That his life, and his actual living is all one.* 2. *That though he hath no other cause than himself, by which he liveth, yet he is the cause of life in all living creatures, in respect of whom their life is but as it were begged and borrowed.* 3. *That the life of God is most perfect, most blessed and immutable.*

IV. *Whereas the understanding of God is most simple and infinite; it follows that he* *understands himself primarily as an infinit object. 2. *That he knoweth all things most exquisitely, though they are not revealed to the Creatures.* 3. *That he knoweth all things by himself,* 4. *And that by one and most simple act; for he needs no revelation, nor discourse, either from the effect, or from the cause,*

A. R.

* *whereas to understand is to comprehend the thing understood; God doth not properly understand, that is, comprehend himself, for so he should be less than himself; but he understands himself negatively, that is, he is not ignorant of himself.*

from

from that which is more known, to that which is less known. 5 *Thing past and things to come, are no less known to him, then things present.* 6. *His knowledge is infinite.* 7. *Free from all ignorance and oblivion*

V. *Whereas the will of God is most simple; therefore,* 1. *In him there are not either two, or more, or contrary Wills.*

There are in deed divers distinctions of his Will, as shall be seen in the Doctrine of Gods Decrees: but these distinctions are nominal, rather than real.

2. *The primary object of Gods will, is God himself.* 3 *The will of God is most free.* 4. *Nothing is done against the Will of God.* 5. *The Will of God, according to its divers objects hath divers names, to wit, of holiness, goodness, love, grace, mercy, wrath, justice, and such like.*

VI. *Whereas the power of God is most simple and infinite; it follows,* 1. *That his power is one.* 2. *That he is truly omnipotent. for not onely can he do what he will, but also more then he will,* 3. *From the power of God, we must not infer* the act or being of a thing,

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A. R.

There is in God a twofold power, the one absolute, the other ordinary; by that he can do all that may be done; by this he can do onely those things which his justice and will commands to be done.

unless

unless when his will and power are joyned together. 4. *The object of Gods omnipotency is, whatsoever is not repugnant to his nature, or implies a contradiction; and therefore is rather of not impossibilities, then of possibilities.*

Therefore to lie, to make the thing done undone, or to make mans body infinite, and such like, can no wayes be ascribed to God; for these are actions not of power, but of impotencie.

5. *The power of God is altogether irresistible.*

CHAP. II

Concerning the persons of the Deity

THE Persons of the Deity are subsistences, each of which hath the whole essence of God differing notwithstanding in their incommunicable properties.

The RULES

I. *The words of* Person, Trinity, *or* Ὁμοούσιος, *that is,* same essence; *although they be not found in Scripture in the same syllables, yet they are consonant to the Scripture, and are profitably used by the Church.*

II. *The word* Hypostasis *or* Hyphistamenon, *that is Subsistence, are of a larger extent then the word person.*

For

For *Hypostasis* or *Hyphistamenon*, is any individual substance; but the word *Person*, signifieth an individual substance, compleat, rational, and differing by incommunicable properties from another: yet the Apostle, *Heb.* 1. 3. useth the word *Hypostasis* for *Person*, by the figure called *Metalepsis*.

III. *The Person in the Deity, is neither the* species of God, or of the Deity, nor a part thereof, nor another thing besides the Deity, nor a bare relation, nor the manner onely of subsisting, but the very essence of God, with a certain manner of subsisting.*

IV. *Neither yet is the person a thing compounded of entity, and non-entity, neither are the essence of God, and the manner of subsisting, two different things, but a thing, or entity, and the manner of the entity.*

The Persons of the Deity are three; Father, Son, and Holy Ghost. The Father is the first person of the Deity, existing from himself, begetting the Son from eternity, and with him producing the Holy Ghost.

The Son is the second person, be-

A. R.

* *Though this name* Person *be common to all the three, yet it is not predicated as* genus *or* species *because the Persons of the Trinity differ not numerically, much lesse essentially, as they must of which* genus *and* species *are predicated.*

gotten

gotten of the Father from eternity, with the Father producing the Holy Ghost.

The Holy Ghost is the third Person of the Deity, proceeding of the Father and the Son from eternity.

The Rules.

I. *The Trinity is not the number* numbring, but the number numbred.*

II. *The Doctrine of the Trinity is not a bare tradition of the Church, but a Doctrine expressed in Holy Writ.*

This is against the Papists, who to evince the insufficiency of Scripture, are not afraid to affirm the contrary.

III. *Although in the Old Testament, the Doctrine of the Holy Trinity, was somewhat obscure, yet it was not altogether unknown.*

A. R.

* *The number numbring may be understood essentially God, or the Soul, or an Angel; for so* Plato *calls the soul a number; or, number numbring may be taken accidentally, for those discreet quantities which we call numbers, as two, three, four, and in this sense the Trinity is not the number numbring, because this is an accident.*

Gen.

Gen. 1. 1. *In the beginning God created the heaven and the earth:* and ver. 2. *The Spirit of God moved upon the water;* and ver. 26 *Let us make man* Gen. 3 22. &c. *Behold, the man is become as one of us* Psal. 33. 6. *By the word of the Lord the heavens were made, and by the breath of his mouth, all the host thereof.* 2. Sam. 23. 2 *The Spirit of the Lord spake in me, & his word was in my tongue.* Esay. 6 3. *holy, holy, holy, Lord of hosts?* Esay 63. 9. *The Angel of his countenance, (to wit of God the Father) saved them:* and ver. 10. *They rebelled and grieved his holy Spirit.* Which testimonies, though the obstinate Jews go about to elude, yet they will content sober Christian minds.

IV. *But there are cleerer Testimonies in the New Testament.*

Matth. 3. 16. *And the heavens were opened to him* (to wit to Christ) *And he saw the Holy Ghost descending and coming upon him:* and ver. 17 *And behold a voice came from heaven, saying, This is my beloved Son in whom I am well pleased.* Matth. 28 19, *Baptise them in the name of the Father, Son, and Holy Ghost.* Joh. 14. 16. *I will ask the Father, and he will send you another Comforter:* and. 15. 26 *When the Comforter shall come, whom I will send to you from the Father.* 2. Co. 13. 14. *The Grace of our Lord Jesus Christ, and the love of God, and communion of the Holy Ghost be with you all.* 1 Joh 5. 7. *There are three which bear witness in heaven, the Father, the word, and the Holy Spirit.*

V. *To*

V. *To these may be added the Testimonies which prove the Divinity of the Son and Holy Ghost.* 1. *From their Names,* 2. *From their Properties.* 3. *From their works.* 4. *From their Divine Honours.*

1. *The Diety of the Son is proved:* I. *From his Divine Names.*

In the old Testament, *The Angel of the covenant,* Malach. 3. 1, He who oftentimes appeared to the Fathers to foreshew his incarnation, was the Son of God, & is every where called *Jehovah* and God. *Gen.* 16. 13 *&* 18 1. *&* 32 1. 9 (which place may be compared with *Hosea* 12. 6.) *Ex.* 3. 15. *Jos.* 6. 2. *Zac.* 2. 12 *&* 3. 1, 2.

But for the Testimonies of the New Testament, they are very clear. Joh. 1. ver. 1 And *the word was God,* and 17, 3. *This is life eternal, to know thee the only true God, and whom thou hast sent, Iesus Christ.* Joh. 20 31. *but these things are written, that you may believe, that Jesus is the Christ the Son of God.* Act. 20. 28. *God redeemed the Church with his own blood* Rom. 9. 5. *God blessed for ever.* Tit. 2. 31. *The mighty God.* Such phrases are frequent in the Revelation.

II. *From the Divine Properties, and* 1. *From Eternity*

Joh 8. 58. *Before Abraham was I am.* Rev 1. 8. *I am Alpha and Omega, which was, which is, and which is to come.*

2. *From his Omniscience.*

Joh. 2. ver. 24, 25. *He knew all men, and needed not that any should testifie of man, for he knew what was in man.*

3. *From his Omnipresence.*

Matth. 28. 20. *I will be with you to the end of the world.*

4. *From his Omnipotency.*

Joh. 5. ver. 19. *whatsoever the Father doth, that likewise doth the Son.* Heb. 1. 3. *He supporteth all things by the word of his power.*

III. *From his Divine Works*

Joh. 14. 11. *Believe that the Father is in me, and I in the Father; if not, at least believe for the works sake.*

IV. *From Divine Honour.*

we must believe in him, Joh. 3. 16. *we must baptize in his Name,* Matth. 28. 19. *at his Name every knee shall bow,* Phil. 2. 10.

2. *The Divinity of the Holy Ghost is proved, I. From his name God.*

Act. 5. 3. *Then Peter said, Ananias, why hath Sathan filled thy heart to lie against the Holy Ghost?* and ver. 4. *Thou hast not lied against man, but against God.*

II. *From*

II. *From his Properties, and* 1 *From his Eternity.*

Gen. 1. 2. *The Spirit moved upon the waters.*

2 *From his Omnipresence.*

Psal. 139. 7. *whither shall I go from thy Spirit.*

3 *From his Omniscience.*

1 Cor. 2. 10. *The Spirit searcheth all things,* | *even the deep things of God.*

3. *From his Omnipotency.*

Which is known by his works.

III. *From his Divine works, and* 1 *From the Creation of all things.*

Gen. 1. 2. Psal. 33. 6. Job 26. 13. and 33. 4.

2 *From the conservation of all things.*

Gen. 1. 2. *He moved on the waters;* a simile taken from a Hen, sitting on her Chickens and cherishing them.

3 *From sending, and anointing of Christ.*

Esay. 61. 1. *The Spirit of the Lord is upon me, because he hath anointed me.*

4. *From the Gifts of Tongues and Miracles.*

1. Cor. 12. 4. *There are diversities of gifts, but the same Spirit.*

IV. *From his Divine Honours.*

1. We must believe in him, according to the Creed. 2. We must baptize in his Name, *Matth.* 28. 19. To him we must direct our prayers, 2 *Cor.* 13. 13 *Rev.* 1. 4. Where are said to be seven Spirits, not in number, but in the diversities of gifts; whence the antient Church was wont to sing, *Thou sevenfold Spirit in respect of gifts.*

V. *The difference of the persons, is seen in the Order, Properties, and manner of Working: they differ in Order, because the Father is the first, the Son the second, and Holy Ghost the third person: they differ in properties, because the Father is from himself, not only by reason of his essence, but also of his personality. The Son is* from the Father; the Holy Ghost is from the Father, & the Son, They differ in manner of working, because the Father worketh from himself, the Son from the Father, the Holy Ghost from both.*

VI. *The Trinity of the Persons takes not*

A. R.

* *The Son is from the Father, not as an effect from the cause, for that were to infer a priority; 2. A dependency; 3. A diversity of substances in the Trinity: but he is from the Father, as the understanding is from the soul, the River from the spring, or the thing proceeding from its original*

away

away the unity of the eſſence: for there are three perſons, but one God.

Deut. 6. 4. *Hearken Iſrael, the Lord our God is one God,* 1 Cor. 8. 4. *We have one God the Father, from whom are all things, and we in him; and one Lord Jeſus Chriſt by whom are all things, and we through him,* Eph. 4. 6. *There is one God and Father of all,* 1 Tim. 2. 5 *There is one God and one Mediator between God and man, the man Chriſt Jeſus,* 1 Joh. 5. 7. *and theſe three are one.*

VII. *Hence the Word God is ſomtimes taken eſſentially, for the whole Trinity: and ſomtimes* hypoſtatically, *for one of the perſons.*

Act. 20. 28. *God hath purchaſed the Church by his own blood* Here the Name of God is hypoſtatically ſpoken of the Son.

VIII. *The unity of the three perſons in the Trinity conſiſteth,* 1. Ὁμοουσία. *In the identity of ſubſtance.* 2 Ἰσότητι, *In equality.* 3. Περιχωρεσι. *In coherence or cohabitation.*

IX. *The identity of ſubſtance is, by which the three perſons being co-eſſential or of the ſame eſſence, do exiſt.*

For they are not of a like eſſence, nor of an eſſence unlike, nor of a different eſſence; nor of the ſame ſpecifical eſſence.

X. *Equality is that by which the three Persons of the Deity are equal in essence, properties, essential actions, glory and honour; whence the Son and Holy Ghost are no less then the Father, God of themselves, life of themselves, and Justice of themselves.*

XI. *Coherence or cohabitation is that by which the persons are most straitly united, that the one remains in and with the other.*

Joh. 14. 11. *Believe me, that the Father is in me, and I in the Father.*

CHAP. III.

Concerning the Works of GOD, and the Decrees of GOD in general.

THus God hath been considered in himself; Now he is to be considered in his works: which works are either Essential, or Personal, those are essentials, which are common to the whole Trinity; but the personal are those which are proper to each person. Both these, as well essential as personal, are either to internal, or external objects. The internal are they, which

which have no reference to any object without God;

As understanding by which God understands himself; the Generation of the Sonne, the Production of the Holy Ghost.

Gods external work is that, which hath reference to some object without the Trinity.

Such are Predestination, Creation, and the like, which have relation to Creatures as objects without God.

The Rules.

I. *One and the same external work in a different consideration, is both personal and essential.*

So the incarnation of Christ, in respect of inchoation or initiation, is the essential work of the whole Trinity; but in respect of bounds or termination, it is the personal work of the Son alone: for though the Father and Holy Ghost are the cause of Christs incarnation, yet the Son onely was incarnate Even so, although Creation, Redemption, Sanctification are essential works of the whole Trinity, yet in another respect they are called personal: For the *Father* is called *Creator*, because he is the Fountain both of the Trinity, and of operation; for the Son and Holy Ghost work from the Father. The *Sonne* is called *Redeemer*, because having mans nature he performed the work of Redemption: But the Holy Ghost is called the *Sanctifier*,

ctifier, because he is sent from Christ as a Sanctifier and Comforter.

II. *The external Operations are indivisible, or common to all the persons.*

This axiome follows upon the former: for as the essence is common to all the Persons, so are likewise the essential operations.

III. *Yet every operation remains one and the same, if we consider the essential Original from which it proceeds, the Act by which it is effected, and the effect it self which is produced*

Gods operations which have reference to outward objects, are either *immanent* & *internal*, or *transient* & *external*.

The immanent or internal operations are they which are effected within the essence of God, to which sort belong Gods decrees.

The Rules.

I. *Every operation which hath relation to outward objects is not therefore an external operation.*

For the decrees of God are such kind of operations, so far forth as they have reference to the creatures or any thing without God; yet they are internal operations, in that they remain within Gods very essence.

II *Gods*

II *Gods immanent or internal works, are not things different from Gods essence.*

For whatsoever is in God, is God, as we have already shewed out of the simplicity of the Divine essence: and as in God, essence and actual being are not differents so in him will, and willingnesse are not different really.

Gods decree is the internal action of the Divine will, by which he hath determined from eternity most freely and certainly of those things which in time are to be effected

The Rules

I *This is called his* [a] ὡρισμένη βουλή, Determined purpose, [b] ἡ χεὶρ καὶ ἡ βουλὴ τοῦ Θεοῦ, The hand and counsel of God; [c] εὐδοκία τοῦ Θεοῦ, The good pleasure of God, and Gods eternal providence.

[a] *Act.* 2. 23. [b] *Act.* 4. 28. [c] *Eph.* 1. 9. Now this is called his *Eternal providence*, that it may be distinguished from Actual providence, which is nothing else but the execution of Gods decrees.

II. *This is called, the* Will of God, *or* The will of his good pleasure.

Indeed the Decree is the very will of God; yet for our better understanding, the Will is considred as the cause efficient, the Decree is the effect. Now whereas this word *will* is taken diversly, it is divers wayes distinguished by

Divine, to wit, into the wil of his good pleasure, and the will of the sign; into an antecedent, and consequent; into absolute, & conditional; into secret, and revealed. But these are not real distributions of the Divine will, but distinctions only of the name: For to speak properly, there is in God but one only will, which is called the will of his *good pleasure*, because out of his most free good pleasure he hath decreed what shall be done: It is called also his *antecedent* will; because it had existence before any creature, and from eternity with God it was established: It is named also *absolute*, because it depends upon Gods good pleasure, and not from the things which are done in time. Lastly it is called *secret*, because in respect of priority it is known neither to men nor Angels. But these things are improperly stiled by the name of Divine Will; which are comprehended in that ordinary verse:

Præcipit, & prohibet, promittit, consulit, implet:

Commands, forbids, promiseth, consulteth, fulfilleth.

A. R.

* *The School-men take Gods antecedent will in another sense, for his velleity, and they call it conditional; they make his consequent will absolute, and which is alwayes fulfilled, the other not alwayes.*

For

For as the Magistrates commands are called his will; so the name of will is attributed to precepts, prohibitions, promises, to effects also and events. And this is it which is called the will of the *signe*, because it signifieth what is acceptable to God, and what he would have done by us. It is also called his *consequent* will, because it follows that eternal antecedent will; And 'tis a *conditional* will, because Gods precepts, prohibitions, comminations, and promises, have the condition of obedience and disobedience annexed. Lastly his *revealed* will, because it's daily set forth in God's word. This distinction of the will is duely to observed, lest we should imagine that there are in God either really different, or contrary wils.

III. *What things are done against the will of God are not done besides his will.*

For many things may be done against his revealed will, which notwithstanding, are consistent with his secret will, or will of his good pleasure. God by his revealed will desired not mans fall, but most severely forbad it, yet he did will and decree the same, by the will of his good pleasure, as it was a meanes for manifestation of his glory.

IV. *Therefore by the decree and will of God, good and evil comes to passe: good by efficiency, Evil by permission.*

V. Yet

V. *Yet the decree or will of God is not the cause of evil or sin: although what God hath decreed, necessarily comes to passe.*

For when evil is decreed by Gods will, not effecting, but permitting it; this decree of God is not the cause of evil; neither again is the will of God the cause of evil; because his decrees are without repentance and unavoidable; for they come not to passe by the necessity of coaction, but by the necessity of * immutability.

VI. *The necessity of Gods decree, takes not away the liberty of the rational creature.*

The reason is because there is no necessity of coactions but of immutability. The fall of *Adam*, if we look upon Gods decree, came to passe necessarily: in the mean while *Adam* sinned freely, being neither commanded, nor constrained, nor forced or moved by God, but rather most severely admonished that he should not sin.

VII. *Nor doth this Necessity take away Contingencie in the second causes.*

A. R.

* *Gods will is immutable, because his substance is unchangeable, and his knowledge unalterable: therefore God changeth not his will, though he wils change in the creatures; neither can God will evil, because it is not appetible, and 'tis repugnant to his nature and goodnesse.*

For

For many things are not contingent in respect of the second causes, which in regard of Gods decree come to passe necessarily.

VIII. *No moving or impulsive cause can be given of Gods decree, except Gods most free will and good pleasure.*

XI. *The chief end of Gods decree, is his own glory.*

X. *Gods decree in it self is one and most simple, neither is there priority or posteriority in it.*

XI. *But in respect of the things which are decreed, is so distinguished, that in what manner or order they come to passe, God is said to decree them that they should thus come to passe.*

These are idle questions; whether God decreed this, or that first: Whether he first ordained the end, or the means? For whereas the decree of God in it self is one & a most simple action, there is neither priority nor posteriority in it, but it is distinguished only in regard of the things which are decreed; in which respect we say, that God, 1. Decreed to create man. 2. To bestow his Image upon him, but so that it might be lost. 3. To permit his fall 4. Of those who were to fal, some he decreed to leave to themselves, and others he appointed to raise, and to save them eternally.

CHAP.

CHAP. IV.

Of Predestination.

GOD's Decree, in respect of the Creatures, is either general or special. The general Decree is that by which he appointed to declare the glory of his power, wisdome and goodness, in the creation and conservation of all things.

The special Decree, called Predestination, is that by which he appointed to manifest the glory of his grace, mercy, and justice, in the Election and Reprobation of the reasonable Creatures.

The RULE.

I. *Although Predestination in the mind of God be one and a most simple act, yet by reason of the weakness of our understanding it is distinguished into that Predestination which decrees the end, and that which decrees the means.*

II. *He that is predestinate to the end, is predestinate also to the means.*

Predestination is either of Angels, or of men. The

The Predestination of Angels is that by which God appointed to save eternally some of them in their first happiness, & that in Christ their head: but to leave others to themselves, and to punish them eternally for deserting their station voluntarily; and this for the manifestation of the glory of his grace and justice.

The * Predestination of men is that by which God appointed, out of the race of mankinde created to his Image, but falling into sin voluntarily, to save some through Christ eternally, but others being left to themselves in their own misery, to damn eternally, and that for the manifestation of the glory of his mercy and Justice.

The parts then of this decree are two, Election and Reprobation.

The Rules.

I. *Predestination is a decree, partly absolute, partly not.*

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* *Predestination is a part of divine providence, differing in this, that Providence hath respect to a natural end, Predestination to a supernatural: man therefore being subject to Providence, is also subject to Predestination.*

II. *It*

II. *It is absolute, in respect of the efficient impulsive Cause, which neither is Faith in those which were to be elected, nor sin in those which were to be reprobated, but Gods most free-will.*

Fore-seen Faith or Holinesse, is not the cause of Election; for man was not elected, because he was to believe; but therefore he believeth, because he was elected. *Act.* 13.28 *And they believed, so many as were ordained to life eternal.* Neither are we elected, because we were to be holy, *but that we might be holy and unblamable before him through love,* Eph. 1.4. Neither is fore-seen sin the cause of Reprobation, for so we should be all reprobates, but that God according to his most free good pleasure hath done what he did, is manifest by that *Luk.* 12.23. *It is your Fathers pleasure to give you a Kingdom.* and Rom. 9.16. *I will have mercy, on whom I will have mercy* and ver. 18. *Therefore he will shew mercy on whom he will, and whom he wils he hardeneth.*

III. *It is not absolute, if we consider the matter or object, and the means by which he puts this decree in execution.*

VI. *For the matter or object of election and reprobation, is not man considered absolutely, but as he was to fall into sin of his own accord.*

The reasons are most evident, because the decrees of manifesting mercy, wrath or justice, pre-

presupposeth sin; for there can be no mercy, but towards him that is in misery; and there can be no justice or just indignation, but towards him that is a sinner.

2. But because that onely can be reprobated, which may be reprobated; but man is reprobable, or may be reprobated, not as by God he was created, but as Satan he was defaced.

V. *Sin therefore is not the impulsive cause of Reprobation, but a necessary condition of the matter or object; for though it be not the cause of reprobation, yet it is the cause of reprobability, or why man should be reprobated.*

For Reprobation and reprobability, differ as the act and possibility. All men are reprobable or are liable to Reprobation for sin; but all are not therefore actual Reprobates.

VI *Reprobation then presupposeth,* 1. *The decree of mans Creation.* 2. *Of the donation of Gods Image upon him, which Image was to be lost.* 3. *Of the permission of mans fall.*

VII. *But the means of execution are so ordered, that albeit God worketh most freely and according to his good pleasure- yet neither have the Elect any just cause to brag, nor the Reprobate to complain; for to those undeserved grace was bestowed, and on these deserved punishment is inflicted.*

VIII. *These*

VIII. *These are different questions.* 1. *By what right God reprobates man, which is his Creature?* 2. *Why did he not choose all, but some, and reprobate others?* 3. *Why did he choose this man, to wit,* Peter, *and reprobate that man, to wit,* Judas? *To the first, we answer from the material cause in that* Adam, *as he was to fall, was liable to reprobation. To the second we answer from the end, because God was willing to manifest the Glory of his mercy and justice. But to the third, from the cause impulsive, because so it pleased him.*

To use the Apostles simile: If it be demanded why the Potter out of the same lump maks Vessels of such different conditions? it is answered from the end, because there be different uses of these Vessels in the house. If again it be demanded, why out of one piece of the lump a Vessel of honour is made and out of the other a Vessel to dishonour; it is answered from the cause impulsive, because it so pleased the Potter.

IX. *Christ is to be considered either as God, or as God and man the Mediator. In the former respect, he is with the Father and Holy Ghost the efficient cause of our election: but in the latter respect, he is the means of execution thereof.*

We are then said to be elected in Christ, *Eph.* 1. 4, 5. because by him we were to be saved

ved, The decree of saving us, is called Predestination to the end; but the decree of bestowing Christ upon us as our Head; is named Predestination to the Means.

X. *Although these words of* Predestination, Prescience, *&* Predetermination, *are sometime taken for the same; yet for understandings sake they may be thus distinguished.* Predestination *signifieth the very purpose of God to save us:* Prescience, *that free bounty by which he acknowledgeth us for his own, but* Predetermination *imports Predestination as it hath reference to Christ, and the other means of salvation.*

Rom. 8. 28, 29. *But we know, that to those who love God, all things work together for their good; to those I say who are called of his purpose for whom he fore-knew, those he predestinated, that they might be conformable to the image of his Sonne,* &c.

XI. *They are altogether* * *fooliſh, who acknowledge Election, and deny Reprobation.*

A. R.

* *Predeſtination is a part of Providence, ſo is Reprobation: For as God by his Providence hath ordained ſome to life eternal, ſo by that ſame providence he was to ſuffer ſome to fall away from that happineſſe.* Be-

Because the Scripture teacheth that there is Reprobation aswel as Election, Esa. 41.9. *I have chosen thee, and not cast thee away.* Mal. 1.2. *Jacob have I loved, and I have hated Esau.* Rom. 9.18. *He wil have mercy on whom he will, & whom he will he hardeneth.* Rom. 11. 7. *The election hath obtained it and the rest have been hardened.* 1 Thess. 5.9. *God hath not appointed us to wrath, but to salvation.* 2 Tim 2.20. *Vessels to honour, and to dishonour.* Jude v. 4. *For there are certain men crept in, which were before of old ordained to condemnation.*

XII. *As Christ is the cause not* of Election, but of Salvation: so infidelity is the cause not of Reprobation, but of Damnation.*

A. R.

* *Christ is the efficient cause of Election, as he is God equal with the Father; He is the meritorious cause, as he became our Mediator As head of the Church, he is also the cause of Election.* Joh. 13. 18. I know whom I have chosen. *and* Joh. 15.16. I have chosen you. *In respect of his active and passive obedience, he is* προκαταρκτικὴ, *the outward moving cause. And if he be the cause of salvation, he must needs be the cause of election, on which salvation depends;* Causa causæ, est causa causati.

But because we are said to be elected in him, as he became our Surety, he is called the medium *or mean of election, rather than the cause. As he is God, we are elected by him; as Mediator, in him. As God, he is the principal efficient; as Mediator, the secondary or mean of election.*

Dam.

Damnation differs from Reprobation, as the means of Execution from the Decree.

XIII. *Damnation is not the end of Reprobation, but the manifestation of the glory of Gods justice.*

Therefore to say, that man was created, that he might be damned, is to say amiss; for damnation is not the end, but the means of execution, of which man by his voluntary disobedience hath made himselfe guilty.

XIV *For understandings sake, two acts are made of Reprobation, to wit; The denial of undeserved grace, which is called* Preterition, *and the ordaining to deserve punishment, which is called predamnation.*

XV. *In the trial of our election we must proceed analytically, or by the way of resolution, from the means of Execution to the decree, beginning from our Sanctification.*

Thus *syllogistically*: whosoever feels in himself the gift of sanctification by which we die to sin, and live to righteousnesse, he is justified called, or endowed with true faith, & is elected. But by the grace of God I feel this: therefore I am justified, called, and elected.

XVI. *But*

XVI. *But this is a diabolical argument. If I am elected, there is no need of good works; if I be a Reprobate, good works are needlesse.*

For first, it is not the part of a Christian to say, Either I am elected or reprobated; but rather to make trial of his faith as the means of election. 2 Cor. 13. 5. 6. *Prove your selves whether you are in the faith, examine your selves; know you not your own selves, how that Jesus Christ is in you, except you be reprobates? But I trust that you shall know that we are not reprobates.* 2. This syllogism disjoyns things subordinate, and conjoyns things inconsistent: For good works are subordinate, and not to be separated from election; for they are the means of its execution, and of our assurance thereof: But to be a reprobate, and to do good works, are things inconsistent.

CHAP. V.

Of the Creation.

HItherto of God's internal works, His external are these, which are without the essence of God; and these are two, to wit, the Creation, & the Government, or Gods actual providence.

Creation is that, by which God produced the world & the things therein, partly

partly out of nothing, and partly out of matter, unapt naturally for that production for the manifestation of the glory of his power, wisdom, and goodness.

The History of the Creation is extant in *Genesis*, c. 1. & 2.

The Rules.

I. *Creation is not onley a production of something out of nothing, but also out of matter altogether unapt for such production naturally.*

II. *The work and honour of Creation belongs to God alone, and not to Angels, or any other creature* *

III. *Creation is a transition from the Possibility to the Act: not of the Creator, but of the Creature.*

IV. *That possibility is not private, but negative.*

A. R.

* *The reason is, because an infinite power is required to produce things out of nothing. 2: Because entity or being is an universal effect, and therefore must be produced by an universal cause, which only is God, who created, that is, gave simply being to the creature.*

Be-

Because the matter of creation is naturally unapt to that which is created out of it. For example, there was no aptitude or disposition, in dust, to mans body which was so artificially and miraculously produced thence.

V. *There was no accession of perfection in God, by creating the World; neither did he create it, that he might be bettered or perfected by it, but that his goodnesse might be communicated to the creature.*

VI. *Creation is either of the Species with all the Individuals; so the Angels, Stars, Elements were created together, Or of the Species with some Individuals only, having an innate power of propagation.*

VII. *A more particular knowledge of the Creatures we leave to Natural Philosophers, it shall suffice in this place, to handle them according to each Days production.*

VIII *The first day of the Creation is famous for three works.*

1. *For the production of Angels, with highest Heaven, called the* Heavens of the blessed.

2. For-

2. *For the production of this visible world, which was not altogether destitute of form, but of perfection, separation, and beauty, which by degrees then it received.*

3. *For sending in of the primitive Light; which was neither the Elementary fire nor a bright Cloud, nor any other body, but a Quality sent into the air by God, who is that inaccessible light. This created quality of Light was afterward the fourth day placed in the Stars.*

IX. *The second day the Firmament was created, or the Aerial heaven, which by its lower part separates the waters above, that is the Clouds; from the waters beneath, that is the Sea.*

X. *The third day, God* 1. *separated the inferior waters which as yet covered the earth, and gathered them into certain channels, that the rest of the earth called dry land, might afford a commodious habitation for man and beast.* 2. *He gave to the earth a fructifying power to produce herbs and plants, without the help of seed or sun.*

XI. *The fourth day, the Stars and great Luminaries were placed in heaven, whose motion proceedeth not from a soul, or any assistant intelligence, as the Philosophers affirm, but from that power which God gave them in the beginning; no other-*

ways than the earth by its innate power ſtands immovable.

XII. *There is a threefold uſe of the Stars.* 1. *To diſtinguiſh the day & night:* 2. *To note the times & ſeaſons of the year:* 3. *To impart their vertue to inferior bodies.*

XIII. *The fifth day, were made the Birds, Fiſhes, and creeping things.*

XIV. *The ſixth day, after the earthly Creatures were produced, and this whole Univerſe as a large houſe was furniſhed with all kinde of furniture, Man at laſt was created*

Of all theſe Creatures, Men & Angels are chiefly conſidered in Divinity, becauſe on them God beſtowed his Image.

The Rules.

1. *Although the whole World be the Looking-glaſs of Gods power, wiſdom, and bounty; yet properly Gods Image is attributed to Angels and Men onely.*

2. *Gods Image doth partly conſiſt in natural gifts, to wit, in the inviſible and ſimple ſubſtance of Angels and Mens ſouls, in their life, underſtanding, will, and immortality; partly in ſupernatural gifts, to wit, in their primitive bleſſednesse, in the uprightneſſe*

ness of their intellect & will, & in their majesty & dominion over the other creatures.

Angels are intelligent Creatures void of bodies.

The RULES.

I *Angels are not accidents, nor qualities, but true substances.*

II *Angels are void of bodies,* * *and are not subject to destruction.*

III. *The bodies in which the Angels appeared were not meer apparitions, nor yet united to them hypostatically, but were freely assumed to perform some service in.*

IV. *Angels are in a place not by way of circumscription: but by way of definition.*

V. *Angels cannot be together in many places.*

VI *Angels truly move from place to place.*

A. R.

* *If the Angels were corporeal, the world were imperfect: because there would be wanting incorporeal creatures.* 2 *God made men and Angels to his own image, which consisteth not only in will & understanding, but also in immateriality and immortality.*

Man is a creature, whose body originally was formed of earth, but afterwards is propagated of seed by traduction, consisting of a reasonable soul, infused into him by God immediately.

Here we disallow not the Philosophers definition, by which they call man a reasonable creature, but we describe man in the Divinity-School more fitly for our purpose, as we have now described him.

The Rules.

I. *There's a threefold miraculous production of mans body mentioned in Scripture: the first was of the dust of the earth, without Father and Mother; the second production was out of* Adam's *rib, without a Mother; the third was of the blood of the Virgin, without a Father.*

II. *The soul of man is not propagated of seed by traduction, but is immediately created by God, and infused into the body.*

Of mans creation, *Moses* writes thus, *Gen.* 2. ver. 7. *The Lord breathed into his nostrils the breath of life, and man became a living soul.* In this place three things are mentioned: 1. The immediate Creation of the soul, for it is call'd *the breath of God.* 2. His breathing, for he saith, *He breathed into his nostrils.* 3. The personal union of body and soul, in these words

And

And he was made a living soul, metonymically, that is a living sensitive creature. But that the souls now are immediately created by God & infused into the body, is proved by these subsequent Reasons. 1. Because otherwayes our souls should have another original than *Adam*'s had; for ours must proceed of some pre-existent matter, where as *Adam*'s proceeded of none. Neither will that objection hold concerning the different way or reason of generation, and creation; for nothing is generated of matter, but what in the beginning was created of matter. 2. Because the soul of Christ was not formed of seed by traduction, for he was conceived not by the the help of man, but by the operation of the holy Ghost of the blessed Virgins blood. 3. Because the Scripture, when it speaks of the original of our souls, it speaks as of a work of Creation, not of nature, *Job.* 33. 4. *The Spirit of God hath made me: and the breath of the Almighty hath given me life.* Zac. 12. 1. *The Lord stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him*; where it is plain that this is reckoned among the works of Creation. 4. Such is mans generation, as his dissolution is, but mans dissolution is, that his body returns to dust, and his spirit to God that gave it, *Eccl.* 12 7. Whereas then in mans dissolution, the spirit returns immediatly to God, doubtless it was immediatly formed by him. 5 Because the Scripture doth plainly distinguish between the parts of bodies & spirits, *Heb.* 12. 9. 6. Because the soul is indivisible into parts, therefore cannot be produced but of nothing. 7. Because if it were generated by traduction, either it

must be generated of a soul, or of a body, or of a soul and body together: but it is not generated of a soul, *because of that which is incorruptible nothing can be generated; not of a body, because it is not corporeal; not of a body and soul together, because so it should be partly corporeal, partly incorporeal: seeing then it is produced of nothing, it must be produced by God alone, whose alone property it is to make things of nothing.

III. *These physical Axiomes,* like begets like, *and,* Man begets man; *remaine true also in this case: both because man begets man, a person begets a person; as also because by the work of the Parents the body is begot, as it were the subject of the soul, and so is united to the soul, which is infused by God, and thus the whole man is brought into this World by generation.*

'Tis true, that man is the efficient cause of man, but not according to all his parts: for as he is said to kill a man, that kills only his body; so man is said to beget man, though he begets not the soul. Neither again is man in this respect nobler than other living creatures; where-

A. R.

* *The soul could not be produced out of any preexistent matter; neither corporeal, because it is not a body, nor incorporeal, because spirits, and incorporeal substances admit no change or transmutation.*

as

is rather for this very cause, mans generation is more excellent, in that Gods immediate operation concurs with natures work.

IV. *Mans soul is immortal; not simply, as though God could not annihilate it, but by Gods ordination, and that it cannot be destroyed by second causes.*

V. *The faculties of the soul are realy different from the soul, as qualities or proper accidents from their subject.*

The reason of this is taken from the event, because the essence of the soul remains entire, when the faculties are shaken and weakned.

VI. *The souls faculties are either meerly organical, as the vegitive and sensitive faculties, or are such onely in part and for a time, as the understanding and will; the former appears not when the body is corrupted; but these without the help of the body can exercise themselves, and appear when the body is destroyed.*

VII *Liberty from coaction, is an essential property of the will.*

Otherways the will were no will.

CHAP. VI.

of Gods actual Providence.

GOd's actual Providence, is that by which not only he preserveth his creatures, but also according to his great wisdom, goodness, power, justice, and mercy, he governs all things.

The RULES

I *To deny* this Providence, is to deny God himself.*

II. *Actual Providence differs from eternal, as the execution from the Decrees.*

III. *As in God's eternal Providence, the will of his good pleasure; so in this, his revealed will is chiefly seen.*

A. R.

* *For he could not be God, if he did not order things to their end: but this is Providence. 2. He were not God, if he were not good: but this is seen as well in the ordering, as in the creating of the world. 3. He were not God, if he were not prudent: but Providence is the chief part of prudence.*

IV. *Provi-*

IV. *Providence doth not only consist in knowledge, but also in the Government of all things both great and small.*

V. *Gods providence takes not away, but establisheth the second causes.*

VI. *What * things are contingent in respect of the second causes, are necessary in respect of Gods providence; but this necessity is of immutability, not of coaction,*

VII. *Gods providence is far different from the Stoicks fatall necessity.*

For the Stoical fate ties God to the connexion of secondary causes: but the Christian fate makes a subordination of the second cause to Gods most free will of which he makes use voluntarily, not of necessity, out of indulgence, rather then indigence.

VIII. *By Gods Providence both good and evil are governed.*

IX. *Good things are ruled by an efficacious action or effectual working, to which be-*

A. R.

* *The world were not perfect, if all things were necessary, nothing contingent; therefore God would have contingencies to depend from contingent causes, and necessities from causes necessary; therefore what falls out necessarily, is because God hath so disposed it.*

long the preventing, concomitant, and subsequent assistance of Divine power.

X. Evil things are ruled by an actual permission, and so they are permitted, directed, and determined

XI. Gods Providence remaineth, ordered and undefiled, even in those actions that are disordered and sinfull.

For in evil actions two things are observable; the action it self, and the irregularity thereof. The action it self, as all naturall motions, is performed by Gods effectuall operation; but the irregularity or vitiosity, comes to passe by Gods actual permission. For sin is ordered, 1. By permitting it. 2. By determining and containing it within its bounds. 3. By directing it to a good issue. Now God cannot be said to be author of sin by any of these wayes. Not by producing the matter of it, or the natural action: for as there is one cause of the horses motion, another of his halting; even so it is one thing to be the cause of the action, and another thing to be the cause of the adhering vitiosity. Not by permitting the evil action, because God is not forced by any law to hinder sin. Not by determining it; for as he who quenches a fire that it may not spread further, is not the cause of the fire; so he that setteth bounds to sin, is not the cause of sin. Not by directing it to a good end; for as it is a main skill to prepare wholsom Medicines out of venomous creatures; so it is the glory of God to create light out of darkness, & good out of evil: Hence it is apparent how frivolous their device is, who that they

tney might vindicate God from any contagion of sin, they flie to a bare and idle permission of sin.

XII. *Though the Scripture ascribes many times the same action and the same work to God, to the devil, and to wicked men, yet sin cannot be in any wise imputed to God.*

In this case we must not have recourse to a bare permission, but we must give an estimate of these actions according to their scope and end: for in one and the same action, God hath one purpose, Satan another, and wicked men another. *Job's* affliction is imputed to God; *God gave*, saith Job, *and God hath taken*; the same is ascribed to Satan, to the Sabæans also, and Chaldeans: but according to the end we must judge of each of them; It was Satans purpose to make *Job* despair: It was the Chaldeans intent and Sabeans, to enrich themselves by plundring that holy man: but God determined to try and make manifest the faith of his servant. So in the crucifying of Christ, it was *Pilates* purpose to continue in the favour of *Cæsar*, and of the Jews: the Jews drift was to satisfie their desire with hatred and revenge; but Gods end was to redeem mankind. Hence they are said to do nothing, but what the hand and counsel of God had determined, *Act* 4. 28.

XIII. *The hardening of the wicked is ascribed to God as a most just Judgment; so as God*

God can neither be blamed as faulty, nor can the wicked be excused.

The wicked are in this inexcusable, because God onely hardeneth those who harden themselves; neither doth he harden the soft hearted, but in his just Judgment he increaseth the hardnesse of them who were hardened before. Now they hardened themselves, by abusing those graces which should have softned them. I. Gods long suffering. *Rom.* 2. 4, 5. *Or dispisest thou the riches of his bounty, patience, and long suffering not knowing that the bountifulnesse of God leadeth thee to repentance? But thou after thy hardnesse, and heart that cannot repent, heapest unto thy self wrath.* II. Gods Word. 2. *Cor.* 2, 15. *For we are unto God the sweet savour of Christ in them that are saved, and in them which perish; to the one we are the savour of death unto death, to the other the savour of life unto life* III. Gods correction & rod, by which as an Anvil they are made harder. *Jer.* 5. 3. *Thou hast stricken them, but they have not sorrowed; thou hast consumed them, but they have refused to receive correction; they have made their faces harder then a stone, and have refused to return.* For this reason then are they most justly hardned by God, who harden themselves who so often said of Pharaoh, *I will hold, I will make obstinate, I will harden his heart,* For not only do he harden by permission, but also, 1. By letting loose the bridle with which he held in their exorbitant lusts, *Rom.* 1. 24. *He delivered them up to their own lust, and* v. 28. *God gave them up to a reprobate mind.*

II. By

II. By delivering them to Satan as to a Hangman. 1 *King.* 22. 21. 22 *And there came forth a Spirit who stood before the Lord, and said, I will perswade him* (to wit Ahab) *and the Lord said to him wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said thou shalt perswade him, & prevail also: go forth and do so.* As therefore when the Magistrate delivers over to the Hangman a guilty person to be punished; he is neither the cause of his wickedness, nor of his destruction: even so when God gives up wicked men to Satan; neither is the cause of their wickedness, nor of their ruine to be imputed to God.

CHAP. VII

Of the Government of Angels.

GOd's actual Providence doth chiefly appeare in the government of Angels and men: This government is either of good Angels, or of bad; the government of good Angels is that whereby God hath established them in their original integrity and happiness in his Son, as in their head, to the praise of the glory of his grace.

The

The Rules.

I. *The good Angels of their own nature were as apt to fall, as the bad.*

II. *Therefore they ought to ascribe not to themselves, but to the grace of God the Father, and to the Son as to their head, their establishment or confirmation in goodnesse.*

III. *The Son of God is the head of the Angels, not by right of redemption, but of creation, and of that gracious Union with God.*

For they could not be endowed with the Image of God, nor be adopted unto Sons, but only in the Son of God, *who is the Image of God made visible, and the first-born of every creature*, Col. 1. 15.

IV. *That Angel who so often appeared to the Fathers in the shape of man, as a Prologue or Fore-runner of his Incarnation, was not a created Angel, but the very Son of God.*

Gen. 18. 13. *The Lord said to* Abraham, *why doth* Sarah *laugh?* Gen. 32. 28. the *Angel* said to *Jacob*, *Thou hast prevayled with an Angel*; which is thus explained, Hos. 12. 4. *He prevailed with God* Ios. 5. 14. That man whom *Iosuah* saw, said, *I am as a Captain of the host of the Lord:*

Lord: and v. 15. *And the Captain of the Lords* | *hoſt ſaid to* Joſhua. See Zach. 1. v. 2, 3.

V. *Although there is no ataxie or confuſion among the Angels, yet it is not to be found in Scripture that they have any prince or other head over them than the Son of God, by* Michael *the Archangel, the Son of God is rightly underſtood.*

For he is ſet in oppoſition to the Devil as to the head of evil Angels. Rev. 12. 7. *Michael and his Angels fought againſt the Dragon*: ver. 10 *Now is ſalvation in heaven, and the Kingdom of our God and the power of his Chriſt.*

VI *The good Angels are ready executors of Gods will, eſpecially in the prayſing of God, and preſervation of the godly.*

VII. *We are not carefully to enquire, whether or not particular men, or provinces are governed by certain Angels.*

For out of Scripture it appears, that GOD uſeth ſometimes the Miniſtery of one Angel, ſometimes of more.

The government of evil Angels, is that whereby God hath thruſt them out of Heaven into infernal places & eternal deſtruction, as voluntary Delinquents, having

having forsaken their first integrity, and become the enemies of Christ's Kingdom.

The Rules.

I. *Evil Angels are such not by creation, but by their own voluntary defection*

II. *What their first sin was, whether Pride or not, the Scripture doth not specifie, yet it is certain that it was not committed without pride.*

For pride is joyned to every sin that is committed with deliberation.

III. *We may more safely with the Apostle,* Jude ver. 6. *call it,* a defection from their first original, and a desertion of their proper habitation.

IV. *The evil Angels have a Prince whom the Scripture by way of excellency calleth the* Devil, the old Serpent, Satan, and the Dragon, *See Rev.* 12.9.

V. *Whereas the Scripture speaks nothing of the time when the evil Angels fell, nor of the number, we ought also in this to be silent.*

VI. *Their punishment consisteth partly in the memory of their happiness lost irrecoverably, partly in the perpetual sense of their misery and torments.*

VII. *The*

VII. *The substance of the evil Angels remained simple, invisible, and immortal.*

VIII. *There remained also in them no small knowledge, and a sagacity also of searching out future things, havnig these helpes. 1. Their natural knowledge. 2 Their long experimental knowledge 3. Astrologie. 4. The knowledge of Scripture, cheifly of the Prophets. 5. Extraordinary revelation, so often as God makes use of the service of these torturers*.*

A. R.

* *There is in the evil Angels a twofold knowledge; the one is by nature, which they have not lost at all; for their nature being simple, admits no diminution; therefore that knowledge which in them depends from their nature, as their other natural faculties do, were not lost nor diminished. Hence they knew how to produce Frogs in* Egypt, *and do the other wonders that* Moses *did, onely they could not produce the Lice; not as if they were ignorant of the occult seeds and causes of such production (for the knowledge of the Lice was not more difficult, than that of the Froges) but because they were hindred by the power of* God. *Their other knowledge is by grace, & that is either speculative, or practical, the former is not totally lost, but much diminished; for of Gods secrets they know very little; But the practick knowledge, which is joyned with the love of God, & detestation of evil, is totally lost in them,*

for

for such knowledge cannot consist with obstinate malice; yet as they naturally know God, so they naturally love him as an Entity, but not morally, as he is the Fountain of all happiness, of which they know themselves to be eternally deprived.

IX. *As this their knowledge is far from charity, so it is void of all comfort, and strikes in them a terrour.*

Matth. 8. 29. *What have we to do with thee Jesus the Son of God? art thou come to torment us before our time?*

Jam. 2. 19. *Thou believest there is one God: thou doest well; the devils also believe and tremble.*

X. *There remains also in them great power, which they shew by removing huge bodies out of their places, in raising storms, in overthrowing houses and mountains, in infecting the air & the bodies of creatures with a venemous breath, in possessing men, in bewitching the outward and inward sences, by altering and changing the organ or object.*

XI. *But over the Stars or celestial bodies they have no right or power.*

Because to them is granted power to rule in the air onely, *Eph.* 2. 2.

XII. *All*

XII. *All their power over inferior things is so limited by Gods providence, that without his power they can do nothing.*

Matth. 8. 31. *But the devils besought him saying, if thou cast us out* | *suffer us to go into the herd of Swine.*

XIII. *Evil Angels can do wonders, but not work miracles.*

Because miracles are works exceeding all | power of the creatures.

CHAP. VIII.

Of the government of Man, in the state of Innocency.

SUch is the Government of Angels. The government of man is seen in the state of Innocency, of Misery, of Grace, and of Glory.

The government of man in the state of Innocency, is that by which God made a Covenant of works with man, promising him eternal happiness, under the condition of obedience; otherways, eternal death.

The

The Rules.

I. *God made a double Covenant with man, the one of works, the other of Grace; that before, this after the fall.*

II. *The Covenant of works was confirmed by a double Sacrament, to wit, the Tree of Life, and the Tree of Knowledge of good and evil, both being planted in the midst of Paradise.*

III. *They had a double use.* 1. *That man's obedience might be tried, by using of the one, and abstaining from the other.* 2. *That the tree of life might ratifie eternal happiness to those that should obey, but the Tree of knowledge should signifie to the disobedient the loss of the greatest happiness, and the possession of the greatest misery.*

IV. *Therefore the Tree of life was so called, not from any innate faculty it had to give life, but from a sacramental signification.*

V. *Likewise the Tree of Knowledge of good and evil, hath this denomination from signifying the chief good and evil, and from the event.*

For in effect, and by experience, man found out how great that happiness and good was which he lost, and how great evil and misery he brought upon himself.

VI. *The*

VI. *The happiness of man being yet in his integrity, consisted chiefly in the Image of God.*

VII. *The soul is the principal subject of this Divine Image, the body is the secondary, so far forth as the operations of the soul do manifest themselves in it.*

VIII. *The gifts of Gods Image were partly natural, partly supernatural.*

IX. *The natural gifts were the simple and invisible substance of the soul, with its faculties the intellect and will.*

X. *The supernatural gifts were the clearness of the understanding, the liberty and rectitude of the will, the conformitie of the appetites and affections, the immortality of the whole man, and dominion over the inferior creatures.*

XI *Such was the clearness of* Adam's *understanding, that he knew all natural things, which had a possible existence in the first principles, which are of themselves known.*

An excellent proof of this was shewed by *Adam*, when he gave every creature its name according to its nature, Gen. 2. 20.

XII *The will was free, indifferent to good or evil, so that man might have persevered*

severed in uprightness, if he had pleased he received power if he would, but not wi and power.

There is a fourfold liberty of will according to the fourfold state of man. In the first man, the will was free to good or evil. In man lapsed, the will is only free to evil. In man regenerated, or in the state of grace, it is free from evil to good by the grace of God, but imperfectly. In the state of glory, i shall be free from evi to good perfectly. In th state of innocency he could not sin. * In the state of misery he cannot but sin. In the state of grace sin cannot reign in man. In the state of glory he cannot sin a all.

A. R.

* *when it is said here, that in the state of misery, man cannot but sin,' is not meant that man is forced to sin, for he is free from compulsion, both in the state of sin and of grace; but he is not free from necessity; for freedome and necessity may be together in the same will, so it shall be in heaven, when we shall necessarily, yet freely will that only which is good, as the Angels do; and even here the will is necessitated, when it is determinated by the last act or practical judgement of reason: why then may not grace in our conversion necessitate, as well as reason determinate? but man by his voluntary fall hath brought the necessity of sinning on himself: So that with Saint* Paul, *we do the evil which we would not do, in that we have lost by the abuse of our free-will both our selves and our free-will.*

XIII. *The*

XIII. *The inferiour appetites and affections agreed with reason.*

XIV. *Man even in respect of his body was immortal, but not simply, as though his body being composed of the elements could not be resolved into its principles, but by Divine Covenant; not as though it could not die, but because it had a possibility not to die.*

XV. *Mans dominion over the inferiour creatures was not onely intire in respect of possession, but milde also and gentle in respect of use and execution.*

XVI. *That labour which was injoyned to* Adam *to keep and dresse Paradise, was not toylsome, but most pleasant.*

Chap. IX.

Of the fall of our first parents, the beginning of Mans misery.

SO much concerning the government of Man in the state of innocency: The government of Man in the state of misery is, whereby God in his just Judgement hath subjected Man to divers miseries, who

who of his own accord fell into sin. This state of Man consisteth in sin and in the miseries which follow upon sin.

Sin is a transgression of the Law, or whatsoever is repugnant to Gods Law.

1 Joh. 3. 4. Under the name of Law in this place are understood both things commanded, and things prohibited, in the beginning proposed to man as also the Law of nature printed in his heart. But concerning the restoring and enlarging of the Law after the fall, we are to speak in its own place.

The RULES.

I. *By sin is meant either the subject of transgression, with the transgression it selfe in the concrete, or the transgression alone in the abstract.*

II. *The definition of sin by thought, word and deed; is too narrow.*

For so it is defined by the Pontificians, but as it shall appear afterward, this definition belongs nothing to original sin.

III. *God cannot be called the author of sin without blasphemy.*

IV. *One and the same thing in a divers* consider-

consideration, may be both sin, and the punishment of sin.

Sin is either primitive, or derivative. Primitive is the disobedience of our first Parents, whereby they transgressed Gods Commandement concerning the Tree of Knowledge of good and evil.

The Rules.

I. *Neither God, nor Gods Decree, nor the denial of special Grace, nor the permission of sin, nor the stirring up of natural motion, nor finally the government of that sinne, were the causes of* Adam *and* Eves *transgression.*

Not God; becauſe he moſt ſeverely prohibited the eating of that fruit. Not his Decree, becauſe that infers a neceſſity only of immutability, not of coaction, neither doth it force any man to ſin. Not the denyal of ſpeciall Grace, by which man ſhould continue in his integrity for God was not bound to give that grace to man, which he gave him; for he received poſſibility if he would, although not a Will to that poſſibility. Not the permiſſion of ſin; for he was not bound to hinder it, as before *pag* 58. Not the ſtirring up of naturall motion; becauſe motion of it ſelf is not ſin. Not the government of his fall; becauſe to turn evil into good, is rather to be the author of good, than of evil

II. *God did both will, and nill the first Sin.*

He nilled it so far forth as it was sin; he willed & decreed it, as it was a means of manifesting his glory, mercy, and justice.

III. *The Procatertical or external* *cause, was the instinct and perswasion of Satan that subtile Serpent.*

IV. *The Proegumene or internal cause was the will of man, of it self indifferent to good or evil, but by Satans perswasion bent to evil.*

V. *There be certain degrees of that sin, by which* Adam *fell from God, not at once, but by little & little,* viz. 1. *Incogitancy and curiosity of* Evahs *talking with the* Serpent, *her husband being absent.* 2. *Incredulity, by*

A. R.

* *The direct cause of sin was mans owne will; the indirect cause was Satan, by perswasion and suggestion. For no externall thing can necessarily move the will, but the last end onely. Satan may internally work upon the phantasie, by representing forms to it; and upon the appetite by moving it to passion by means of the spirits and heart; but he cannot work upon the understanding and will.*

which

which she began by degrees to distrust God, and to give assent to Satans lies, who called in question Gods good will towards man. 3. *An inordinate desire to the forbidden fruit, and an affectation of divine glory.* 4. *The fact it self.* 5. *The seducing of* Adam, *and an inordinate affectation raised in him also.*

VI. *If you consider the parts of this sin, you may justly call it the transgression of the whole Law of Nature.*

For man sinned by incredulity, diffidence, ingratitude, idolatry, whereby he fell from God, and of himself indeavoured to make an idol of himself; by contemning Gods Word, by Rebellion, Homicide, Intemperance, Theft, by laying hand on that which was anothers, without the owners consent; by assenting to false witnesse; Lastly, by an ambitious affectation of too high an honour, yea, of that glory which belongs onely to God: whence the definition of this sinne by Intemperance, Ambition, or Pride, is too narrow.

VII. *Therefore with the blessed Apostle, we rightly call this sin, a transgression, an offence, and disobedience,* Rom 5.14,18, 19.

VIII. Adam *in this business is to be considered not as a private, but as a publique per-*

son, and consequently as the Parent, head, and root of all mankind.

IX. *Whatsoever therefore he received and lost, he received and lost it for himself and posterity.*

As the head contains Reason both for it self and the members: as a Gentleman keeps or loses his Copy-hold for himself and posterity: so *Adam* lost that felicity for himself and his posterity. As out of a venemous root, nothing can proceed that's wholsome: so all that are come of *Adam* naturally, are born guilty of that primitive sin.

X. *That primitive sin therefore is not only personal, but natural also; because by it whole Nature is destroyed, of which also* Adams *posterity is held guilty, to wit, all that are naturally sprung from* Adam.

Christ then is excepted from this guilt, for he was born of *Adam*, but not by *Adam*; not by naturall generation, but by the vertue of the Holy Ghost.

XI. *As therefore the Person infected Nature, so afterward Nature infected the Persons.*

XII. *We religiously believe that our first Parents were received into favour by God.*

CHAP.

CHAP. X.

Of Original Sinne, and Free-will.

THat Sin which is derived from the first or primitive Sin, is either original or actual; original Sin is that native corruption derived into the whole man and to the whole race of man naturally descending from *Adam*, whereby man having utterly lost his freedom to good, becomes prone to evil.

The RULES.

I. *This sin in Scripture is named by way of excellency*, Sin, *and the* Body of sin [a], Sinful-sin [b], Inhabiting-sin [c], The law of our members [d], The Old-man [e], Flesh [f].

[a] Rom. 6.6. [b] Rom. 7. 13. [c] Rom. 7. 17. [d] Rom. 7. 23. [e] Rom. 6.6. [f] John. 3.6. Gal. 5.17.

II. *It is called also* Concupiscence.

Rom 7.7. *I had not known lust or concupiscence, unlesse the Law had said, thou shalt not covet or lust*, or Jam. 1 14,15.

 III. *There*

III. *Therefore the Papists doe erroniously exempt it from being a sin, reckoning it among the works of God.*

By the name of Concupiscence is understood, either that natural faculty of desire which was in man, even before his fall, or that corruption which naturally adheres to it, as it is in it, in the first act, and as it inclines man onely to evill.

IV. *The proximate cause of Original sin, is the guilt of the first sin, in respect of which it is a most just punishment from God, to wit, a part of that death which God threatened to man.*

V. *Although the soul is immediately infused by God into man; yet being united to the body, it is made guilty presently of the first sin, imparted to the whole man, and therefore is infected with Original contagion.*

VI. *Neither for this cause doth Original sin cease to be sin, in that it is not wittingly nor willingly committed; for it is sufficient that the irregularity of our nature is present, though spontaneousnesse be absent.*

VII. *From this Original sin (except Christ alone) no man is free, not the blessed Virgin* Mary: *Neither is it only in Infants, but it is in*

in the Embryo *scarce as yet conceived, and before the birth; and it appears still more and more, as the rapacity of Wolves shews it self in their whelps.*

Psal. 51. 7. *Behold, I was borne in iniquity, and in sin hath my mother conceived me.*

2 Cor. 5. 21. *For he hath made him to be sin for us, who knew no sin.*

VIII. *Original sin doth consist not onely in an impotency, and inaptitude to goodnesse; but also in proneneſſe to evill; neither is it onely the amission of Original good, but also the immission of the contrary evill.*

IX *By Original sin our natural gifts are corrupted, but supernatural are utterly lost.*

X. *The Understanding remained, but darkened; the Will remained, but depraved; the inferiour Appetite remained, but altogether vitiated.*

XI *Hence it is, that in natural and civil actions, an irregenerate man can do no good without special grace.*

XII. *Without this special grace, no excellent thing could be performed by the Gentiles.*

XIII. *Whatsoever good then that was which they did, it was mixed with much vanity; so that their chief vertues were in Gods sight, but glorious enormities.*

XIV. *For those are not good works which are good in themselves, but which are done well.*

A work is said, to be good, either univocally, or equivocally, univocally, so such a work is simply good in respect of all circumstances: equivocally, a work is good in it self; but withall, vitious, either in respect of the subject, or object; or means, or the end: for if we look upon the actions of the Gentiles, we shall finde, that they aimed more at their own, than at Gods glory in them.

XV. *Although the affections of the wicked are kept in by God as with a Bit, yet they are not healed.*

XVI. *But supernatural gifts were utterly lost* [a], *to wit, the claritie of the intellect, the rectitude of the will, and the conformity of the appetite with reason.*

A. R.

[a] *When it is said here, that* supernatural gifts were utterly lost, *is meant, that Faith was utterly lost; and Faith is the chief of all supernatural gifts. now that Faith was utterly lost in our first Parents, is plain, because they gave credit to the Serpent, therefore they believed not that God was either true or omnipotent: they thought to hide themselves from him; therefore*

therefore they believed not his omnipresence, and in a manner, Adam *accused God for giving him the woman, that made him sin; and in this, he lost the faith of Gods goodnesse and justice; yet though man lost his Faith he did not utterly lose all other spiritual gifts; for he did not utterly lose the knowledg of God, nor did his posterity, for that is learned by the things that are made,* Rom. 1. 20. *nor did he utterly lose the fear of God, for* Adam *confesseth,* Gen 3. *that when he heard the voice of God,* he was afraid; *which Fear, though servile, yet it is a supernatural gift, but of an inferiour rank.*

XVII. [b] *Hence there is no principle of knowledge, or performance of spirituall things in us, either in act or in possibility.*

b *when it is said here that* there is no spiritual knowledge in us, *this must not be taken* subjectively *but* causatively: *for there is knowledge in us because the soul is the subject of knowledge; but this knowledge or performance of spiritual things is not of us, or from us; for of our selves we cannot think a good thought. Again, when it is said here, that* the principle of this knowledge is not in us; *the meaning is, that the* prime or chief principle *is not in us, for that is grace; yet the* secondary or subordinate principle *of knowledge is in us, & that is the minde. Lastly, it is said here that* this principle is not in us either in act or in possibility; *we must not conceive that here is meant* possibility passive; *for there is in us a power to receive spirituall knowledg when it is infused, or else we are stones; but here is meant an* active possibility; *for we are not* agents *but* patients, *in the first act of our conversion, so that there is no power nor possibility in us to illuminate our own minds, or to rectifie our own will.*

XVIII. *They seek then the house in the ashes, who ascribe to an unregenerate man free-will, or other faculties, by which he may do well, or prepare himself to his own conversion, or to the acceptation of Gods grace.*

For this is the errour of *Pelagians*, and *Semi-pelagians.*

XIX. *Mans will remained free from coaction, but not to good and evill.*

XX. *Yea, it is free to evill onely, and therefore deserves rather to be called servile than free.*

As for the understanding, *the natural man comprehends not the things that are of Gods Spirit*, 1 Cor. 2. 14. If you look upon the will, *the imagination of mans heart is onely evill*, Gen. 8. 21. Finally, the Scripture cries out, that the whole man having lost his spiritual life, lieth dead in sin, *Ephes.* 2. 1. *Col.* 2. 13.

XXI. *Although this sin is pardoned in the sanctified Parents, notwithstanding by generation it is transmitted to posterity.*

The reason is, because the corruption dwelling in us, is not altogether taken away by pardon, although the guilt be done away; and as faith is the gift, not of generation, but of regeneration; so man, not as he is regenerate, but as man, begets man; even as seeds being winnowed from the ears, chaff and husks, do spring up again with the same.

CHAP. XI.

CHAP. XI.

Of actual Sin.

SO much of Original sin; Actual sin is, whereby Gods Law is broken by thoughts, desires, words, or deeds.

The RULES.

I. *According to the diversity of circumstances, there are diverse sins.*

II. *From the efficient cause; sin is either of publique or of private persons, as they are in more or less dignity.*

III. *From the matter; which are things thought, desired, said, or done.*

IV. *From the form; it is either of commission, or omission.*

V. *From the end; it is either of incogitancy, or of affectation, and against conscience; and that rather of malice, than of infirmity; or contrarily, rather of infirmity, than malice.*

VI. *From the subject; it is of the soul chiefly, or of the body, or of both.*

VII. *From*

VII. *From the object; it is either committed against God, or our neighbour.*

VIII. *Sin committed against God, is either with a kind of unwillingness, or with a full desire, this later sin, the Scripture cals,* the sin against the holy Ghost, *and to death.* Matth. 12. 32. 1 John. 5. 16.

IX. *The sin against the Holy Ghost, or to death, is, when one is convicted in his conscience by the testimony of the Holy Spirit, resisteth notwithstanding the same, spitefully, wantonly, and with an high hand.*

X. *Sin against man, is committed, either against superiours, or inferiors, or equals; being knit by fewer or more bands of blood, affinity &c.*

XI. *From the adjuncts; a sin is either such of it self, or by accident.*

Such are scandals, in- | ferent, see *Rom.* 14.
things otherwise indif-

XII. *No sin of its own nature is venial, or so small, as not to merit damnation.*

By this maxime, the | the object, and the ef-
Popish errour, that some | fect: for there is no sin,
sins of themselves are | which is not conjoyned
venial, is condemned; | with the offence of Gods
the reason is manifest by Majesty.

XIII. *Yet in respect of the event, to wit, Christs merits and Gods favour, all sins are pardonable, except final infidelity, and the sin against the Holy Ghost.*

Not

Not as though these sins were greater than Grace and Christs merit; but because they resist grace and Christs merit, and despise both.

XIV. *We are to judge of the degrees of other sins, by the circumstances; the consideration of which doth aggravate or lessen them.*

Thus the sin of a superiour is greater than of an inferiour, for sin is so much the more conspicuous, by how much the more eminent he is that sinneth. The sin of desire is greater than the sin of thought alone; A sin committed in word and deed is greater than that which is in thought and desire; sin committed with affectation, is greater than that which is done of incogitancy; the sin of commission, is greater than of omission, if it be in the same kinde; the sin against God, is greater than against man; that sin is greater which is committed against him, to whom we are most beholding for favours, than against another; for example, A sin against our Parents is greater, if it be in the same kinde, than against a brother; a scandal against a weak brother, is greater than against a stronger.

CHAP.

CHAP. XII.

Of the Miseries which follow Sin.

HItherto of sin; now of the misery that follows upon sin: This misery is either temporal or eternal, both which is either corporal or spiritual.

The RULES.

I. *God comprehended all mans misery under the name of death.*

Gen 2.17. *what day thou shalt eat of it (to wit of the fruit of the Tree of knowledge of good and evill) thou shalt dye the death.*

II. *There be four degrees of this death.*

III. *The first degree, is death spiritual, which is the privation of spiritual life: Of this man being destitute, he liveth only to sin.*

Rev. 3. 1. *I know thy works, in that thou art said to live, but thou art dead.*

IV. *The second degree, is the death of affliction, which is the privation of original happinesse, and the inflicting of all sorts of calamities.*

Exod. 10.

Exod. 10. 17. *Pray to the Lord, that he would remove this death from me.*

V. *The third degree, is death corporal, which is the privation of this life, and the resolution of the body into dust, and the reversion of the soul to God.*

Eccles. 12. 7. *He shall returne to dust, from whence he came, and the soul to God that gave it.* The soul returns to God either as to a Father, or as to a just Judge: And although by the bounty of Christ, our death is become a passage from this life to that which is eternal; yet in this place we consider it as it is in it self.

VI. *The fourth degree, is death eternal, or the state of the damned; which in relation to death corporal, is called the second death.*

Rev. 21. 8.

VII. *We must imagine nothing of the state of the damned, which is not in Scripture,*

VIII. *This state consisteth in the privation of the chief good, and infliction of the greatest evill.*

IX *The privation of the chief good is, whereby they are for ever excluded from the fellowship of God, and of the blessed.*

Mat. 25. 41. *Go from me ye cursed.*

X. *But*

X. *But the chief evil shall be a communion for ever with the Devil and his Angels.*

Matth. 25. 41. *Into everlasting fire prepared for the Devil, &c.*

XI. *The place appointed for the damned is Hell.*

XII. *But where Hell is, we are not to search or enquire.*

XIII. *'Tis sufficient that in* Scripture *it is named* Gehenna [a], *a* Fiery Furnace [b], *the* place of torment, [c] *a* Prison [d], bottomless pit [e], *the* lake of fire [f], burning with fire and brimstone [g].

a Mat. 5 22. b Mat. 13.42. c Luk. 16. 28. d 1 Pet, 3. 19. e Rev 9.1. f Rev. 20. 15. g Rev. 21. 8.

XIV. *In the paines of the damned we are to consider the multitude, greatness and continuance.*

XV. *Their multiplicity is known, because their torments will be spiritual and corporal.*

XVI. *The chiefest of the spiritual pains are, the worm of conscience never dying,* [a], *and that which follows it, an extream and inexpressible sorrow and anguish* [b].

[a] Esa. 66. 24. [b] Rom 2. 9.

XVII. *The corporal pains are understood by the phrase of* unquenchable fire; *for in this life there is no torment greater than that of fire.*

Matth. 13. 42. Rev. 20, 15.

XVIII. *The*

XVIII. *The greatneſs of the paines is underſtood by weeping and gnaſhing of teeth.*

For theſe be ſymptomes of the greateſt pain and torture, *Mat.* 22. 13.

XIX. *But this miſery is eternal, whereby no deliverance is to be expected by the reprobate.*

Luke 16. 26. *Between us and you there is a great guif, that they who would come to you from hence cannot, nor from thence come hither* Rev. 14. ver. 11. *The ſmoke of their torment ſhall aſcend for ever and ever.*

XX. *Thoſe fopperies of the Papiſts, which they have borrowed out of the heathen Poets, concerning the place of Infants in hell, and of the Fathers, and of the Purgatory, are ſavourleſs, and not worth the refuting.*

Chap. XIII.

Of the Moral Law.

Hitherto of the ſtate of Innocency and Miſery; now follows the ſtate of Grace and Glory. The Doctrine of the ſtate of grace hath two parts: the one is concerning a redeemer, the efficient cauſe of this ſtate; the other concerning our calling to this ſtate.

The

The Redeemer is known by the Law and by the Gospel: By the Law we know the necessity, by the Gospel the verity of our Redemption.

The Law is that Doctrine whereby God manifesteth what he will have performed by us, under the commination of death eternal, and promise of eternal life, that by apprehending the inability which is in our selves of satisfying the Law, we may be driven to seek help in Christ.

The RULES.

I. *The Law of God given by* Moses, *differs not really, but in some respect from the Law of nature planted in* Adam, * *the remainders of which are as yet to be found among the Gentiles.*

Rom. 2. 14. 15. *The Gentiles which have not the Law, doe by nature the things contained in the Law; these having not a Law, are a Law to themselves, which shew the work of the Law written in their hearts.*

II. *No man except Christ, hath, or can fulfill the Law perfectly.*

III. *But we are all guilty of the breach and violation of this Law.*

A. R.

* *Therefore all men are bound to obey the moral Law; not because it was given by* Moses, *for so the Jews were onely tied to it, but as it is the Law of nature.*

Rom. 3.

Rom. 3. 23. *All have sinned and come short of the glory of God.*

IV. *We are then doubly miserable, both in that we come short of the promise of life eternal, and are made guilty of eternal death.*

Levit. 18. 5. *Who doth these things shall live by them.* Deut. 27. 26. *Cursed is he that confirmeth not all the words of this Law to do them.*

V. *Therefore it requires of us a double satisfaction, if we would have it fulfilled: For it obligeth us to punishment, and to obedience: The Commination of the Law requires that, the Promise requires this.*

Therefore these are falsly pronounced disjunctively; to wit, That we are obliged either to punishment, or to obedience: the Law obligeth us to both; for there is no way to attain life eternal, but in fulfilling the Law, of which Christ saith, *do this and thou shalt live*, Luke 10. 28. Therfore albeit we were free from the guilt and punishment of transgression, yet we cannot attain life eternal without fulfilling the Law.

VI. *Whereas we can neither way satisfy it bids us seek for both in Christ.*

VII. *And for this end, the Law is renewed after the fall, and as it were restored from death to life.*

For

For it was given to the first man, that he might attain to eternal happiness by his own obedience, if he pleased: but it is proposed to man since his fall, that by perceiving his own inability to performe it, he may performe it in Christ. Rom. 10. 4. *Christ is the end of the Law unto righteousness to every one that believeth.*

VIII. *Therefore the promulgation of the Law to the Israelites, on Mount* Sinai, *was a singular benefit.*

IX. *The Law was mended by Christ, not as though it had been imperfect, nor as though Christ had been another* Moses *to establish a new one, but he onely vindicated it from the Pharisees corrupt glosses.*

The Pharises did expound the Law accoring to the letter onely, and did urge onely outward obedience, as it appears by the refutation of them, *Mat.* 5. Therefore the Samosatenians, and their fellows, who accuse the Law of imperfection, are deceived: for though it be imperfect in respect of us, because by our fault it is made insufficient to save us; yet in it self it is perfect, besides it is the perfect Idea of that Justice which is in the Kingdom of Heaven

X. *Therefore falsely do the Pontificians affirm, that the perfection of the Law consisteth rather in councels, than in precepts.*

The Law is either Moral, Ceremonial, or Judicial: the Moral is that which God comprehended in the ten Commandments.

The

The Rules for right understanding and explaining the Decalogue, are these following.

The Rules.

I. *The interpretation of every precept, is to be sought out of its next end.*

II. *Whereas the precepts are most brief, they are also Synecdochical: for out of negatives we must understand affirmatives and contrarily, so things forbid, out of things commanded, and on the contrary; out of the species the genus, and contrarily out of the outward worship, we understand the inward, and on the contrary; out of things done, and spoken, desires, counsels and actions; and finally, out of relatives we are to understand correlatives.*

III. *One and the same thing may be reduced to divers precepts in divers respects.*

IV. *A general Law yields to a particular.*

V. *There is a greater force or emphasis in negatives than in affirmatives.*

For negatives are of a far larger extent; whereas affirmatives include circumstances: affirmatives oblige alway but not incessantly; whereas negatives oblige both always, and incessantly. For example, we are alwayes bound to do our neighbour good, but not incessantly, for there's not continually occasions to do him good: on the contrary, it is never lawfull to hurt our neighbour.

VI. *Hence*

VI. *Hence there are more negative than affirmative precepts.*

VII. *Every sin bears the name of that sin, which by name is prohibited.*

The reason is that we may take the more notice of the filthiness of sin; so Christ calls a wanton look upon a woman *adultery*; and *John* calls hatred *murther*, Matth. 5. 28. 1 *John.* 3. 15.

VIII. *Earthly promises are symbols of heavenly things.*

Therefore the *Servetans* and *Anabaptists* do falsly dream that these promises are onely earthly, the earthly promises include heavenly: for so it pleased God to apply himselfe to that ignorant people, and as yet under the Pædagogie of the Law.

The parts of the Decalogue are two, the Preface and the Precepts.

The preface is twofold; the one of *Moses*, the other of God,

The Preface of *Moses* is this, *Then God spake all these words.*

Gods preface is this, *I am the Lord thy God which brought thee out of Egypt.*

In

In which words he shews his selfe-power and full authority in commanding: drawing reasons, 1. From his divine essence, the symbols whereof, are the names *Jehovah*, *Elohim*. 2 From the Covenant of Grace, the sign whereof, is that Phrase, *Thy God*: 3. From the benefit of Redemption, the type whereof was, the delivery of the Israelites out of *Egypt*.

Of the Commandments there are two Tables; the first is, concerning our duty towards God, the other of our duty towards our Neighbour.

The sum of the first Table is, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength.*

Which words require both sincerity and perfection in our love; sincerity, because there is mentioned the heart, the soul, and all our strength; perfection, because we are bid love God with all our heart, all our soul, all our strength.

To this Table there belong four Commandments: the first sheweth who is to be worshipped for the true God; the second, after what manner he must be worshipped; the third, how we are to honour his name all our life; the fourth, at what times

times the publick worship of God is to be maintained.

The sum of the second Table is, *Thou shalt love thy neighbour as thy self*: this command is like the former, because as that is the sum of the four first precepts: so this is the sum of the six last, concerning our love towards our neighbour: to this then belongs the fifth command, of preserving the dignity of our neighbour, the sixth, of his life, the seventh, of preserving our neighbors chastity, the eighth, of his estate, the ninht of his fame, the tenth, of restraining vitious affections towards our neighbour.

Let this concerning the Moral Law, suffice to evince the necessity of Redemption; for what good works belong to every Precept shall be taught in the second Book.

CHAP.

CHAP. XIV.

Of the Ceremonial and Judicial Law.

THE Ceremonial and Judicial Lawes, serve as hand-maids to the Moral: that to the first, and this chiefly to the second Table.

The Ceremonial Law is that, in which God commanded certain Ceremonies and outward Rites, as Types of Christ hereafter to be exhibited.

The RULES.

I. *The Ceremonial Law is a School-master to lead us to Christ*, Gal 3.24.

II. *The Ceremonial Law gives place to the Moral.*

1. Because it is in a manner the hand-maid of the Moral Law. 2. Because it was not to continue for ever. 3. Because charity is to be preferred before Ceremonies. Hence is that of Hos. 6. 6. *I will have mercy and not sacrifice.*

III *The Ceremonial Law was, as it were a hand-writing and testimony of that guilt by which all men were held bound.*

Col. 2: 14. *And putting out the hand-writing of Ordinances, that was against us, which was contrary to us; he even took it out of the way, and fastened it on the Crosse.*

IV. *The Ceremonial Law was then abolished by Christ's death.*

V. *The use of it before Christ's death was profitable after his death, until the Gospel was spread abroad, it was indifferent; but after the promulgation of the Gospel, not onely was the observation of Ceremonies unwholsom, but also mortal.*

Hence *Paul*, in the beginning, caused *Timothy* to be circumcised because of the weakness of the Jews, *Acts* 16 3. but after the Gospell was more fully manifested, he would not suffer *Titus* to be circumcised, *Gal.* 2. 3, And surely at this day to observe the Jewish Ceremonies, were to deny Christ his death, and comming in the flesh.

VI. *Therefore as the opinion of the* Encratites *& other ancient Hereticks, whereby they prohibited certain meats, as of themselves unclean, was damnable; so the error of* Papists *is to be abhorred, who obtrude upon the Church, Ceremonies partly Jewish partly Heathenish.*

The

The precepts of the ceremonial Law, are either of holy persons, or of holy things: holy persons were in general, all that were initiated by Circumcision, whereby they were obliged to the observation of the other Ceremonies, and then were put in mind of Sanctification by Christ.

In particular, holy persons were the Ministers both ordinary and extraordinary: the ordinary, were the Priests and Levites, the Priests were they who administred the Law by expounding, sacrificing, making intercession, and blessing such things as were to be performed to God and men.

The Rules.

I. *The High Priest was a type of Christ the High Priest.*

II *His rich clothing & ornaments, almost equal to regal robes, were types of Christ's dignity, and chiefly of his most perfect justice, See* Zac. 3. 5.

III. *The chief ornaments were the Ephod, or cloak and Breast-plate fastened to the cloak; on the Ephod were the names of the*

twelve Tribes engraven upon precious stones; on the breast-plate were Urim *and* Thummim; *from whence the Church received Oracles: The Cloak then represented the Church;* Vrim *and* Thummim, *that is, light and perfection, did signify Christ the Word and Interpreter of the Father, our light and perfection; the Ephod represented Christ, as he performed the things that concerned us; the Breast-plate shewed him, as he performed the things concerning God.*

The Levites were they, who being used in stead of the first-born, were to attend the Priests, to keep and to carry the Tabernacle with its utensils.

The extraordinary Ministers were the Prophets and Nazarites.

The Prophets were they, who by divine inspiration teaching and reforming the Priests and people, were types of Christ, the great Prophet.

The Nazarites were they, who by a special vow abstaining from wine, and consecrating themselves to God, were types of the holiness of Christ.

In the holy worship, we are to observe the instruments, and the manner of it.

The

The Instruments were the Tabernacle, and the utensils thereof, to wit, the Ark, the Altars, the Table, and brazen Laver.

The Rules.

I. *The Tabernacle was the Type of the Deity, which was to dwell in Christ bodily.*

John 1.14 *He dwelt amongst us*, as in a Tabernacle. Col. 2.9.	*In him dwelt the whole fulnesse of the Deity bodily.*

II. *The artificial structure of the Tabernacle, was a type of the spiritual Fabrick of the Church, which was to be grounded upon Christ.*

Ephes. 2. 20, 21.

III. *The removing of the Tabernacle, did figure the Christian Churches pilgrimage here on earth.*

IV. *The uniformity of the Temple, signified the Unity of Christ and the Church.*

V. *The parts whereof were three, the Court, the Holy-place, and the Holy of Holies.*

VI. *The Court in which the people met, was a Type of the visible Church, in which are good and bad.*

VII. *The Holy place, was the Court for the Priests, and a type of the true members of the Church, that elect and royal Priest-hood.*

1 Pet. 2. 9.

VIII. *The Holy of Holies, into which none entered, but the High Priest, and that but once a year, did shaddow out the Sanctuary of Heaven, into which Christ was to enter for our good.*

IX. *The vaile of the Temple garnished with Cherubims, did signifie Christs flesh, covering as it were the Divine nature.*

X. *In the Court was the Altar of Burnt offerings overlaid with brasse, representing Christs flesh united in the Divinity, and withall, his strength of suffering any thing for us: the Altar also of incense, intimating Christs Intercession for us.*

XI. *There also was the brazen Laver appointed for washing, which signified, that we are purged by the blood of Christ, that we may offer to God acceptable sacrifices.*

XII. *In the Holy-place or Court of the Priests, was the Table, and on it the Shew-bread, and the golden Candlestick, by which was taught, that Christ is to his people, meat, drink, and light to life eternal.*

XIII. *In*

XIII. *In the same place were the Vessels of gold, ready for sprinkling, and Incense, representing both Christs death and Intercession.*

XIV. *In the Holy of Holies, was the golden Censer, proper to the High Priest alone; and there was also the Ark of the Covenant.*

XV. *The Ark was made of Cedar-wood, and covered with gold, which represented both Christs natures.*

XVI. *The Tables of the Law, the Manna, and* Aarons *rod kept within the Ark, represented Christ, as he teacheth, nourisheth, and ruleth his People.*

XVII. *The cover of the Ark, called the Propitiatory, together with the Cherubims, from whence God promised to speak with* Moses; *was the type of Christ covering our sins, defending us by his Angels, and expounding to us the word and counsel of his Father.*

The manner of the Levitical service consists partly in the things that were offered to God, partly in holy times.

The things that were offered to God, were sacrifices both Expiatory, or of Propitiation; and Eucharistical, or of thanksgiving.

The Expiatory Sacrifice, or **Peace-offering** was, when the faithfull witnessed by the killing and offering of living creatures, that they, in themselves were guilty of death, and that they placed their confidence in the blood of Christ, as of that immaculate Lambe, who was to be offered afterward for the sins of the World.

The Sacrifice Expiatory was offered either for all sins, or for some certain sins.

The sacrifice that was offered for all sins, was called a *Holocaust* or **Burnt-offering**; for it was performed by burning the whole sacrifice.

The sacrifice for certain sins, called the Sacrifice of *Redemption*, was either for the sin it self, or for the guilt thereof.

The **Sin-offering** was, when a sin was expiated, which had been committed out of errour or ignorance, *See* Levit. 4. 2, 3.

The sacrifice for the guilt, called **Trespass-offering** was, when a sin was expiated, which had been done wittingly, but yet out of infirmity; *Levit.* 5, and 7.

The

The Eucharistical sacrifice, or **Offering of Thanksgiving**, was to testifie the gratitude of the offerer. These were performed by offering of gifts onely, or by offering of living creatures also.

The sacrifice of gifts, called *Libatio*, or **Meat-offering** was that, in which meat, drink, oile, salt, frankincense, *&c.* were offered.

The sacrifice of Living-creatures, was performed either by burning the fat of the sacrifice, or by killing and eating of the beasts also: That was called, the Sacrifice of Pacification, This, the sacrifice of Praise.

The holy-times, were either of dayes, or of years.

Of dayes were, 1. The morning of each day, and the two evenings, in which the daily sacrifice was offered. 2. The seventh or Sabbath-day, which was a type of that sanctification and rest which was to be obtained by Christ. 3. The Calends or New-moons, or first day of the moneth.

The times of the year were either anniversary or every year, or else after the expiration of divers years.

The anniversary Solemnities were either greater or lesser.

The greater were the feasts of Easter, of Pentecost and of Tabernacles.

The feast of Easter was celebrated the fifteenth day of the first Moneth, as a remembrance of the peoples delivery from *Egypt*, and as a type of future deliverance by Christ.

The feast of Pentecost was kept the fiftieth day after Easter, as a memorial of the Law given upon mount *Sinai*, and as a type of that new Law which was to be written in our hearts by the holy Ghost, who was to be sent afterward in a visible forme. At this feast were offered the first-fruits; hence it was called the feast of the first-fruits.

The feast of Tabernacles, was solemnized the fifteenth day of the seventh moneth, as a remembrance of that gracious preservation of the Israelites in the desart in tents, and as a type of Christs incarnation: Thanks also were given to God at this feast for the fruits and harvest; whence it was called the feast of *Collection*.

The

The lesser solemnities were the feast of Trumpets, celebrated the first day of the seventh moneth, in which the civil year had its beginning; the feast also of expiation, which fell out upon the tenth day of the same moneth: That did represent the sounding of the Gospel, this of our atonement to be made by Christ

The Solemnities that were kept after divers years, were the Sabbathical year, and the year of Jubile.

The Sabbathical year, or year of weeks, was every seventh year, wherein there was a cessation from tilling the ground, & from demanding of debts.

The year of Jubile was every fiftieth year, in which all possessions return to their owners, & the Hebrew servants were set free: A type of our freedome from sin and Satan by Christ.

So much for the ceremonial Law, the judicial Law was that which belong'd to the constituting of the Jewish Common-wealth.

The Rules.

I. *As the Ceremonial Law had relation to God, so the Judicial to our Neighbour.*

II. The

II. *The Judicial Law binds us in those things that agree with the Moral Law, and were of common right.*

III. *But what was of private right, and commanded for the Jewish Common-wealth in particular, do no more bind us, than the Municipal Laws of other Common-wealths.*

Chap. XV.

Of the Gospel, and how it agrees with and differs from the Law.

Hitherto we have seen out of the Law, the necessity of Redemption: now we are to see the truth thereof, in the Gospel.

The Gospel is the joyfull news, or Doctrine of the Son of God, being sent into this World, that he might assume our nature, and might undergo the curse of the Law for us, that by his perfect obedience to the same, he might obtain life eternal to us.

The

The RULES

I. *The Law and Gospel agree in the chief efficient cause, to wit God, and in the instrumental, namely the written Word; but they differ in their outward instrumental causes: both because the Law was delivered by* Moses, *and the Gospel by Christ fully; and also because the Law is by nature known to man, but the Gospel is not, except by Gods gracious revelation;*

II. *They agree in their common matter, because on both sides obedience is required by promises and threatnings: but they differ in their particular matter; for the Law principally teacheth what we must do, and the Gospel, what we must believe.*

III. *They agree in their common forme; because on both sides the Looking-glass of perfect obedience is exhibited: but they differ in their proper forme; for the Law teacheth, what is that righteousness which is perfect, and most pleasing to God; but the Gospel sheweth where, or in whom we are to finde that perfect righteousness the Law requires it of us, the Gospel shews where it is to be found, namely in Christ.*

VII. *The*

IV. *They agree in their principal end, to wit in Gods glory; and in the next subordinate end to it, namely our salvation, which on either side is seen: but they differ in their particular ends; for the Law was given to that end, that it might drive us to seek Christ; but the Gospel that it might exhibite Christ.*

V. *They agree in their common object, namely in man lapsed; but they differ in their proper object; for the proper object of the Law, is man, as he is to be terrified and humbled; but of the Gospel, man as he is terrified and humbled.*

VI. *They agree in their common adjuncts, to wit, holiness, goodness, and perfection, which both Law and Gospel have, being considered in themselves, but they differ in this, that by accident, and by reason of our weakness, the Law without the Gospel is insufficient to save us.*

VII. *It is apparent by this comparing of the Law and Gospel, after what manner these two are proposed in Scripture as subordinate and opposite the one to the other.*

VIII. *They are opposite in respect of man as he is regenerate, or irregenerate, but they are subordinate in the regenerate man.*

They

They are proposed by the Apostle as opposites *Rom.* 6. 14. *You are not*, saith he, *under the Law, but under grace.* Here he points out the state of man, before and after regeneration. The unbeliever is said to be under the Law, 1. Because he is under the curse of the Law. 2. Because he is under the rigour of the Law, by which it requires perfect righteousness, and obedience. 3. Because he takes occasion to sin from the Law, according to that, *Nitimur in vetitum semper, cupimusq; negata. we alwayes incline to forbidden things and desire that which is denied us*, see *Rom.* 7. 8. But the believer is said to be under grace; 1. Because he is free from the curse of the Law. 2. Because he is delivered from the rigour of the Law, and that exaction of perfect righteousness to wit, that which Christ hath performed. 3. Because he is delivered from the dominion of sin, so that he takes not any longer from the Law occasion to sin, but begins to yield obedience to the Law, by the operation of the Holy Ghost, that he might give witnesse of his thankefullness. But they are set out as subordinate, when Christ is said to be the end of the Law *Rom.* 10. 4. when it is called a *School-master to lead us to Christ*, Gal. 3. 24. and when the Law, is said not to be contrary to him who doth the works of the Spirit, *Gal.* 5. 22, 23. For that righteousness which the Law requires, that the Gospel exhibites in Christ to the Believer; and albeit we cannot in this life yield full satisfaction to the Law, yet the regenerate begin to obey it, by the grace of sanctification.

CHAP.

CHAP. XVI.

Of the Person of Christ God and Man.

THE parts of the Gospel concerning Christ our Redeemer, are two; the first is of his person, the other of his Office.

In respect of the Person; the Redeemer is God and man; that is, Gods eternal Son, being incarnate or made man, in the fulnesse of time.

John. 1. 14. *And the word was made flesh and dwelt amongst us* Gal. 4. 4. *But after the fulnesse of time came, God sent his Son made of a Woman.* 1. Tim. 3. 16. and *without controversie, great is the mystery of godlinesse, God made manifest in the flesh.*

The RULES.

1. *The Incarnation of Christ originally, is the work of the whole blessed Trinity; but terminatively, or in respect of the object, it is the work of the Son alone.*

For

For the son onely assumed mans nature; which the father in the Son, by the Holy Ghost formed of the substance of the blessed Virgin.

II *The person of Christ is considered, either disjunctively, as the Word, and the eternal Son of God: or conjunctively, as God and man: the first consideration is according to Divinity; the latter according to Oeconomie or Gods gracious dispensation.*

III. *Likewise the divine nature is considered, either in it self, and simply; or relatively, as it is in the Person of the Word by dispensation.*

IV. *Although then it be true, that Christ-God is become man, yet it follows not, that therefore the Divinity is incarnate; or, because the Son is Incarnate, that the Father also and Holy Ghost are Incarnate.*

V. *The matter out of which the Incarnation was effected, is the seed of the Woman, or of the blessed Virgin,* Gen.3.15.

VI. *The forme of it consisteth in the Personal Union, whereby the word was made flesh; and Christ remained the same he was, and became what he was not.*

VII *The*

VII. *The end is Gods glory and our salvation.*

VIII, *Both the truth of God, as also our salvation, do evince the necessity of Christs incarnation:*

IX: *The truth of God: because in the Old Testament, it was uttered by divers Prophesies; and was shaddowed by divers types:*

These are the chief Prophesies. Gen 3.15 *I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel,* Gen. 22. 18, *In thy seed all nations shall be blessed.* Esa. 7.14. *Behold a Virgin shall conceive and bring forth a Son, and they shall call his name* Emanuel. Esa. 9. 6, 7. *For unto us a child is borne, and unto us a Son is given,* Jer. 23. 5. *Behold, the dayes shall come, in which I will raise to* David *a righteous branch, and a King shall reign and prosper, and shall execute judgement and justice on the earth. In his dayes* Iudah *shall be saved, and* Israel *shall dwell safely; and this is his name whereby he shall be called, The Lord our righteousness.* But his types were the Tabernacle, the Arke of the Covenant, and suchlike, of which we have said: but chiefly *Melchisedeck* without father, without mother, *Hebr.* 7 3. and, that humane shape or form in which he appeared of old frequently to the Fathers.

X. *Our salvation for this cause doth evince and prove the necessity of his Incarnation,*

tion, in that we could not be saved, but by such a redeemer, who was both God and Man in one Person, or God-man.

XI. *That he should be God, was requisite in respect of both parties: on the one side the Majesty of God required it; on the other side our wants, the greatness of the evil that was to be removed, and the good that was to be restored.*

Such is the Majesty of God, that no man could interpose himself, but he who was one with the Father, the very Angels durst not do this, because they also stood in need of Christ the Mediator, *Col.* 1. 16 17. Because they being compared with God, are unclean, *Job.* 15. 15 and for this cause, they cover their faces in Gods presence, *Isa.* 6. 2. How much lesse then could any man intercede, whereas there is not one just person? *Rom.* 3. 10. The evill that was to be taken away was sin; and the consequents of sin; the wrath of God, the power of Satan; both temporal and eternal death. Now I pray, by whose suffering could that infinite Majesty be satisfied; which was offended, unlesse by his suffering who was also Infinite? By whose Intercession could the wrath of God be appeased, but by his onely, who is that best beloved son of God? By whose strength could Satan, with the whole power of darkenesse be overcome, except by his, who in power exceeds all the Devils? who finally could overcome death, except he who had the power over death? *Heb.* 2. 15. But the good things that were to be restred, were perfect righteousnes, adoption

doption into sons, the Image of God, the gifts of the holy Ghost, life eternal, and such like: but now, who could bestow that righteousness on us, except he who is justice it self? Who is so fit to make us the sons of God, as he who is by nature the Son of God? Who was so fit to restore in us the image of God, as he who is himselfe the Image of the invisible God? who can bestow on us the holy Spirit so assuredly as he from whom the spirit proceedeth? Who at last can give us life eternal, but he who is life it self, *John* 1. 4.

XII. *That he might be man the justice of God required; which as it leaves not sin unpunished, so it punisheth not sin but in that nature which sinned.*

The first branch of this Rule is plain, both by the justice and by the truth of God: By his justice, because God by this doth not onely resist, but also punish sin, Psal. 5. 4,5,6. *For thou art not a God that hast pleasure in wickedness, nor shall evil dwell with thee; the foolish shall not stand in thy sight; thou hatest all workers of iniquity, thou shalt destroy them that speak lies: the Lord will abhor the blody and deceitful man.* Now by the truth of God; because the threatning, which was given before the fall, could not be in vain; therefore *Socinus* is idle and foolish, who (that he might overthrow the merit of Christ) feigns such a justice of God, which doth not necessarily inflict eternal death, or require satisfaction; and which in this respect can be content to loose its own right: but if sins were to be punished they were surely to be punished in our nature; for to man the Law was given, and to man death was threatned;

ned; therefore it lies upon man to suffer the punishment.

XIII *It was requisite that God and man should be united in one person, that he might be a* Mediator *between God and us.*

He was therefore the *medium* between God and man, that is, he was at the same time God and man, that he might performe those things which were to be effected towards God and man, *Heb.* 5. 1. These works of God and man do require both natures in the same person, of which in the next Chapter more at large.

The parts of Christs Incarnation are two, to wit, the Conception, and the Nativity.

In the Conception three things, for the better understanding, are considerable; the forming, the assuming, and the personal union of the humane nature.

The forming of the humane nature of Christ, is that whereby it was produced without the help of man, of the Virgins blood, by the operation of the Holy Ghost.

The

The Rules.

I. *The holy Ghost is not the material, but the efficient cause of Christs conception; For he was conceived not of his substance, but by his power; not by generation, but by his commanding force and benediction.* Aug.

II. *The next or proximate matter was the blood of the blessed Virgin.*

III. *The form of Christs conception, consisteth in the preparing and sanctifying of the Virgins blood by the Vertue of the holy Ghost, in the forming of the body, whereby together at the same instant it was made perfect, and not successively, as the bodies of other men are: lastly, in the inspiring of the reasonable soul.*

Whereas forty dayes are appointed in ordinary generation for the time of forming the Embryo; the body of Christ was perfected in a moment; otherwise not Christ the man, but an Embryo had been conceived.

IV. *The end of Christs miraculous conception was, that he might be free from Original sin, for this sticks close to all that are of and by* Adam, *that is, to all who are naturally descended from him: but it was needfull that Christ should be born without sin, that we might have a* Holy High-Priest; *Heb.* 7.26. The

The assumption of the humane nature is, whereby Christ assumed truly a humane soul and body, with all their affections, properties, and infirmities, yet without sin.

The Rules.

I. Christ assumed not man, but the humanity; not the person, but the nature.

For otherwise he had not been God-man and one person, but two persons, and so there had been two Christs. The Scripture stiles him *Emanuel*, because the same who is with us, that is to say who is man, is also God, *Isa.* 7. 14. the same eternal Word is said to be made flesh, *John.* 1. 1. and the same is called both *Davids* Son and his Lord, *Matth.* 22 42. *&c.*

II. And not onely did he assume a true humane body, consisting of three dimensions and a true soul; but also the essential Properties.

III. Yea, and he took our infirmities too, but not those damnable ones; but such as were faultlesse and miserable.

These infirmities are either of the body, or of the soul. Again, the infirmities of the body are from external causes; as the calamities and torments inflicted by enemies: Or they have their being from some internal cause, and they follow wholly our nature; since it fell from its

its primitive happineſs; as to be cold, to be hot, to thirſt, to hunger, to be in paine, to grow weary, and ſuch like: But the infirmities of the ſoul, are ſadneſſe, fear, ignorance, *&c.*

IV. *So likewiſe he took upon us our affections, but free from all diſorder, or inclination to evil.*

The perſonal Union is, whereby the Perſon of the Son of God did communicate his Hypoſtaſis or Perſonality to the humane nature and he ſo knit it to himſelf, and with his divine nature, that the properties of both natures being entire, he is in one Perſon God and Man.

The Rules.

I. *Chriſts humane nature hath no other, or particular Hypoſtaſies or ſubſiſtence, than that of the Word, that is of the Son of God.*

In this point, Chriſt differs from all other men; becauſe every man hath a peculiar Hypoſtaſis or manner of ſubſiſtence, by which he differs from other Perſons beſides his eſſence, conſiſting of body and ſoul: but Chriſts humane nature wanting a proper ſubſiſtance, is aſſumed into the fellowſhip of the Hypoſtaſis of the divine nature; neither do we inferre from hence, that the humane nature in Chriſt, in this point, is more inferior than in other men; for it

is so much the more excellent in Christ, by how much the subsistence of the Son of God doth exceed other creatures.

II. *For the better conceiving of this mystery, it is expedient that we shew how the humane nature was, and was not united to the Son of God.*

III. *It was not united* coessentially, *as the Persons in th God-head are united, not* essentially *only and* virtually; *as the essence of Christ is present to all; not by way of assistance, or by the presence of grace only; not naturally, as the matter and forme are united, not by way of* conveniency, *as one friend to another; not* mystically *onely, as Christ dwells in the faithfull; not* Sacramentally, *as he is in the holy Supper, but* Hypostatically *& personaly; that is to say (that we may more fully explain our selves for the avoyding the* Eutychian *&* Nestorian *Heresie) 1. Immutably, without changing of the divine Person. 2. Indivulsably, without puling the natures asunder, with* Nestorius. 3. *Inconfusedly, without confounding the natures, with* Eutyches, 4. *Inseparably.*

IV. *There are three effects of the Personal Union, the communication of properties; the excellencie of the human nature, and the*

cooperation of both natures in these common works of God and man.

V *The communication of properties is a manner of speaking, whereby that which belongs to either nature is predicated of the Person of Christ, which way soever it is called:*

This is either directly done, or indirectly. directly, when that which belongs to the divine nature is predicated of the Person so nominated from the divine nature; even so are things denominated from the humane nature which belong to the humane nature; Joh. 1. 1. *In the beginning was the word, and the word was with God, and the word was God. &c.* Luc. 18. 32. *The Son of man shall be delivered to the Gentiles, he shall be mocked, and spitefully entreated, and spit upon.* Indirectly, when that which belongs to the Divinity is enunciated or said of Christ as man; and what appertains to the humanity is spoken of Christ as God: as Joh. 3. 13. *No man hath ascended to Heaven, but he that descended, to wit, the Son of man, which is in Heaven,* Act. 20. 28. *God hath purchased the Church with his own precious blood.*

VI. *This communication is verbal or real; verbal in respect of the manner of speaking, but real in respect of the foundation; to wit, of the personal union.*

For

For as both natures truly subsist in the Person of the Son of God, so the properties of both natures are common to him.

VII. *But here we must distinguish the concrete words from the abstract; for those belong to the Person, but these to either Nature.*

Therefore I may truly say, God is man, & man is God; but not likewise the Deity is the Humanity, or the Humanity the Deity: for even in natural things there is this difference, many things are opposite in the abstract, which in the concrete are but diverse or subordinate; for we say rightly, that is corporeal which is animate: and something corporeal is animate; but we cannot say, that the soul is the body, or that the body is the soul so all Christ is every where, but not all of Christ or both Natures.

VIII *The excellency of Christ's humane nature, consisteth partly in those gifts which proceed from the grace of union, and partly in the honour of adoration.*

IX *Among his gifts, we are chiefly to consider his Knowledge and Power.*

X. *Although that eternal knowledge which is an essential property of the Divine nature, is not transfused into the Humane nature; yet in this humane nature there is a*

threefold knowledge, to wit, a donative, an infused, and an experimental.

XI. *The donative, called also the* Knowledge of the blessed, *is that whereby the humane nature being most neerly united to the Divine essence, seeth the same, though it cannot comprehend it.*

For a finite thing cannot comprehend an infinite; it seeth God all, but not altogether or totally

XII. *The infused knowledge is that, whereby* Christ *being anointed by the holy Ghost, knoweth all heavenly things, which otherwise cannot be seen but by the light of grace.*

XIII. *The experimental knowledge is that, by which* Christ *knows the things that are intelligible by the light of nature; conceiving the effects out of their causes, and the causes out of their effects.*

XIV. *Albeit both in his donative and infused knowledge he excelleth Angels and Men, yet this differs from his eternal omniscience.*

XV. *Ignorance is opposite to his experimental*

*mental knowledge: which *ignorance is attributed to Christ; for in this kind of knowledge he is said to increase*, Luk. 2. 25.

A. R.

* It is said here, that *Ignorance is attributed to Christ*; This cannot be meant properly; for it was not fit there should be ignorance in him, who came to cure our ignorance: And if ignorance be the want of that knowledge which ought to be in us, it must needs be sin in whomsoever it is. There is a difference between these two phrases: *not to know* and *to be ignorant*: for ignorance is the privation of knowledge, which is a habit; & that was not in him, in whom were hid all the treasures of wisdome and knowledge. And so *Peter*, Joh. 21. and all the Disciples, *Joh.* 16. confesse that Christ knew all things. But not to know, signifieth the suspension of the act of knowledge onely, which can be no privation in him that hath the habit. To wink, is not to be blind; for he that winks hath the habit of sight, which a blind man wants. Again, *to know* in Scripture is sometime to make known; as *Gen.* 22. *Now I know that thou fearest me*; that is, I have made it known. So, *not to know*, *is not to make known*, by the rule of contraries. So, Christ knew not the last day; that is, he made it not known, or he did not know that day to reveal it. So when Christ is said to increase in knowledge, is not meant that he was ignorant, but that he attained to the knowledge which he had before, after another manner than he did before, that is experimentaly now, habitually before:

XVI. *Such is the power of his humane nature, that in this also it is superior to men and Angels, for it received an instrumental power to work miracles; but the principal or omnipotent power was reserved for the Word, which maketh use of the humane nature as of an instrument.*

XVII. *The adoration of the humane nature is an honour that follows upon the Personal union; yet this adoration is not of the flesh, as flesh, nor of the creature, but of God in the created flesh.*

XVIII. *The third thing that followes upon the Hypostatical union; is the meeting of both natures in those works which are called* θεανδρικὰ, *that is, God man; and* τελέσματα, *or Perfections: in which these foure things are considerable: 1. The worker, Christ himself: 2. The principles by which he works, to wit, the two Natures: 3. The force or enargie, or the twofold action according to the twofold nature: 4. The external work it self, in which those actions are united.*

This is made clear by the simily of a Fiery sword; in which, 1. We see the unity of the Sword. 2. The two principles of working, to wit the Sword and the fire. 3 Two actions, cutting and burning. 4. One work; the thing cut and burned.

So

So much of Christ's Conception. His Nativity is, whereby Christ according to the usual time being carried in the Virgins womb, was at length born and brought forth to light.

Luc. 2 6, 7. *So it was, that while they were there, the dayes were accomplished that she should be delivered, and she brought forth her first-borne Son.*

The Rules.

I. We firmly believe Christs nativity, against the Jews.

The confirmation is twofold. The first out of the Prophets: because the places in which he should be born & educated, in which he should teach and suffer are wasted; and the time is past, in which according to Prophetical oracles he was to come. For he was to be borne in *Bethlehem*, Mich. 5.2 to be educated in *Nazareth*, Esa. 11.1. and to enter *Jerusalem* while the second Temple stood, *Zach.* 9.9. *Hag.* 2.7,9. and that when the fourth Monarchy was abolished; *Dan.* 2. 44. the Scepter not being totally departed from the Jews, *Gen.* 49. 10. But *Bethlehem*, *Nazareth*, *Jerusalem* and the second Temple are long since destroyed, that fourth Monarchy is abolished, and the Scepter totally departed from *Judah*: the *Messiah* then is doubtlesse come. The second confirmation, is taken from the agreement of

Luk's Evangelical History concerning Christ his nativity, with the prophetical oracles concerning the time of the Messiah's coming, *Gen.* 49. 10. of his Pedegree *Jer.* 23. 5. of the Virgin his mother, *Esa.* 7. 14. of his Country, *Mich.* 5. 2. Lastly concerning his condition, *Esa* 53. 2.

II *The Nativity (to speak properly) is not of the humanity, but of the man Christ; not of the nature but of the *person.*

III. *There be two generations of the Son: the one eternal, to wit of the Father; the other temporall, namely of the Virgin his mother. There be also two filiations or Sonships; by the one whereof he is the Son of the Father, by the other the Son of* Mary.

IV. *Yet we must not say there is a double Son or two Sons; for he is not two Persons, but one Person and two Natures.*

V. *Therefore* Mary *is to be named not onely the Mother of Christ, with the* Nestorians; *but also the mother of God.*

VI. *The Nativity of Christ is both natu-*

A. R.

* *The Nativity is of the nature as of the* Terminus, *but of the Person as of the* Subject; *for the Person is begot, and so is the Nature; this terminative, that subjective.*

ral

ral and supernatural: Natural as he was born in the usual time by the opening of the womb; Supernatural, as he was begot of a Virgin.

The Papists, under pretence of maintaining *Mari's* Virginity, affirme that Christ was born of *Mary* without pain, the womb being shut: Now although we leave it as a thing doubtful, whether *Mari's* Child-bearing was without pain or not, as the Ancients thought: yet we deny that Christ came out the womb being shut; when in plain terms the Law is applied to her, which requireth, *That every male, which opens the womb, shall be holy to the Lord*, Luc. 2. 23. Neither doth *Mari's* Virginity consist in this, that her womb was not opened in her Child-birth, but in this that she was known of man.

VII. *We believe also that* Mary *continued a Virgin after her child-birth: For her marriage with* Joseph *did not consist in the generation of children, but in her education, & holy conjunction of life with him.*

VIII. *Although Christ had no other brothers born after him, yet he is rightly called* Mari's *first begotten Son.*

In Scripture Christ is called the first-born, four manner of wayes. 1. In respect of eternal generation, by which he was begot before all creatures *Col.* 1. 15. 2. In respect of election & dignity, whereby he is the first-born amongst brethren, *Rom.* 8. 29. 3. In respect of his re-

ſurrection, whereby he is the firſt-begotten from the dead, *Col.* 1. 18. 4. In reſpect of his nativity of the Virgin, *Luc.* 2. 7. Now he is not onely called firſt-born, whom other brothers do follow; but he alſo who is born before others', although he be indeed the onely begotten, or he whom other brothers do not follow; whence ſuch a one, even before he had any brothers, was conſecrated to God, as if he had been the firſt-borne, *Numb.* 18. 16.

IX. *The fruit of Chriſt's nativity is ſhewed, both in the ſpeech and ſong of the Angels.*

Their ſpeech is, *Luc.* 2. 10, 11. *Then the Angel ſaid unto the ſhepheards, Fear not; for behold I bring you tidings of great joy that ſhall be to all people, that this day there is born to you a Saviour in the City of* David, *which is Chriſt the Lord.* Now the ſong is, *Glory to God on high, Peace on earth, & good will toward men.* ib. v. 14

CHAP. XVII

Of the Office of Chriſt the Mediator.

HItherto we have ſpoken of the Perſon of Chriſt our Redeemer; the Office of his Mediatorſhip is that, where-

whereby as God-man he was to perform thoſe things, which for our ſalvation were to be performed between God and us.

The Rules.

I *Chriſt in reſpect of his mediatorſhip is fitly called* Jeſus, Meſſiah, Chriſt, and Lord.

II. *Chriſt is the Mediatour of Angels and Men, but not after the ſame manner; for he is Mediatour to thoſe in reſpect of their gracious union with God, but of theſe in reſpect of reconciliation and redemption.*

III. *The efficient cauſe of this office is the whole bleſſed Trinity; but the Father, by way of excellency.*

Iſa. 42. 1. *Behold my ſervant whom I upho'd, mine elect in whom my ſoul delighteth.* and Iſa. 49. 1. *The Lord hath call'd me from the womb* Pſalm 110. 4. *The Lord hath ſworne, and will not repent, thou art a Prieſt for ever after the order of* Melchiſedek, Hebrews 5. 5. *Chriſt glorified not himſelf to be made an* High-Prieſt: *but he that ſaid to him, thou art my Son, to day I have begot thee.*

I *The ſubject of this office is not onely all Chriſt's, but the whole of Chriſt, for he is Mediator according to both natures*

This

This is denied by the *Samosatenians* & *Pontificians*, who do teach that Christ was Mediator onely according to his humanity. But this rule is grounded upon a most firme reason: for if the works of a Mediator be the perfect operations of God and man, in which is required not onely the action of man, but of God also, then doubtless this Office is attributed to Christ even according to his Divinity: But the former is true, and therefore the latter. The assumption may be proved by examples: without the operation of the Deity, neither can he declare the hid wisdome of God, nor illuminate our minds: without the power of the Deity, neither could his satisfaction obtaine the honor of merit with God, nor could his Intercession be effectual: without the Deity, neither could he have sustained that heavy burthen of Gods wrath, nor had he bin able to subdue or abolish death & Satan: without the vertue of the Deity, neither could he have saved his Church, nor have subdued his enemies. Neither is it any hindrance to this truth, that there is one Mediator of God and man, *the man Christ Jesus*, 1 Tim. 2. 5. for there the word *man*, is not the word of the nature, but of the person: and when he is said to be the Mediator of God and man, it is presupposed that the Mediation is hypostatical, as Christ is God and man. In the interim there are many testimonies that prove the operation of the Deity, *Act.* 20. 28. *God did redeeme the Church by his own blood* Heb. 9. 14. *By the eternal Spirit he offerd himself.* Joh. 1. 7. *The blood of Jesus Christ his Son cleanseth us from all sin.* And although the Son be the Party that is offended, yet it doth not hinder but that he may be Mediator

tor to himself. For as properly Righteousness is called in respect of another, but analogically in respect of us: so Mediation is properly in reference to others, but analogically in relation to the Mediator himself. Christ indeed being absolutely considered is the offended party; yet the same is Mediator, in that he hath undertaken this Office in himself of an Intercessor by a gracious dispensation: No otherways than if the son of a King, who being as much offended by Rebellion as his Father, should notwithstanding plead for the Rebels, and reconcile them to his Father.

V. *The object of Christs Office is God offended, and Man the offender.*

VI. *The manner whereby he is called to this Office, consisteth in that plentifull unction of Christ, by which he received the gifts of the Spirit without measure in respect of us.*

Psal 45.7. *God even thy God hath anointed thee with the oil of gladnesse, above thy fellows.* Isa. 61. 1. *The Spirit of the Lord is upon me, because he hath anointed me.* Joh. 3. 34. *God gave him not the Spirit by measure.*

VII. *The end of this Office is, that by whom God created all things, by him he might to himself reconcile all things,* Col. 1.20.

VIII. *Christ is Mediator both in merit and efficacy; in merit, because he hath most fully*

fully satisfied for us; in efficacy, because he doth effectually apply this merit to us.

Hence again it is apparent: That this Office is administred by him, not onely according to his humanity, but according to his divinity also; to wit, without which neither could his merit be of infinite value, nor could it be applied to us. He doth then save and quicken us, he pardoneth our sins, and hears our praiers; in his humane nature by his merit; in his divine, by his efficacy.

IX: *Christ is the sole and one* Mediator:

Act. 4. 12. *For in no other is there salvation, nor is there any other name under heaven given among men, whereby we must be saved,* 1 Tim. 2. 5. *There is one Mediator of God and man, the man Christ Jesus.*

This Office of Christ is threefold, Prophetical, Sacerdotal, and Regal: His Prophetical office was to instruct his Elect in heavenly Truths, the parts whereof are, the external Preaching of Gods will, and the internal illumination of the minde.

His Sacerdotal office is, to appear for us before God, with full satisfaction, and to intercede for us: the parts whereof are, Satisfaction and Intercession.

His

His Regal office is, to rule and preserve the Church: the parts whereof are, the Government of the Church, and the destruction of his enemies.

CHAP. XVIII.

Of the Humiliation of Christ.

SO much of the Person and Office of the Mediator Christ: the state thereof is the condition in which Christ as God-man did execute his office of Mediatorship; and this is either of his Humiliation, or of his exaltation. The state of Humiliation is, in which he took the forme of a Servant being in the forme of God, and gave obedience to his Father for us: he died, and was buried, and went down to Hell: And in this state he so performed his Prophetical, Sacerdotal, and Regal office, that in a manner he stript himself of the forme and glory of the Divinity.

He

He did not cast off the Divinity, but hid it in the assumed form of a servant: And although the Deity of Christ did manifest it selfe in the state of his Humiliation, chiefly by miracles; yet this was little in comparison of that glorious manifestation of him in his exaltation.

In the state of Humiliation he performed his Prophetical office, not only mediately, by sending *John Baptist* his Herauld before, and by the Apostles whom he called; but also immediately to his lost sheep, especially of *Israel*, by preaching to them the heavenly Truth, with great constancy, patience, and efficacy, both of his doctrine and miracles.

But his Sacerdotall office he administred in this state, making a most full satisfaction, and an humble intercession for us.

The satisfaction of Christ is that, whereby he being subject to the Law for us, did undergo the curse due to our sins, and performed most perfectly obedience to the Law, which was required of us, and so hath freed us from the curse, and hath restored us to life.

This consisteth in suffering the pains and in perfect justice, in that is seen cheifly his passive, in this his active obedience.

I do

I do purposely adde this restriction, that we may not think his active and passive obedience so to differ, as if the suffering of the punishment consisted only in his passive obedience, and his perfect justice only in his active; for they differ not in time, seeing both of them continued from the first moment of his incarnation till his death. Nor do they differ in subject, because the same obedience in a different respect is both active and passive; and consequently Christs obedience is an active passion, and a passive action: for as passion is a receiving of the punishment, it is called passive obedience; but as it is a testimony of his great love, it may be called active. Neither is the division of obedience into active and passive, a division into parts, but onely a distinction taken from the end; to wit, the twofold satisfaction, for punishment, and for life eternal. The curse upon the transgressors of the Law requires the former. *Deut.* 27. 26. The promise of life under the condition of perfect obedience and righteousness requires the latter, *Lev.* 18. 5. Therefore we are said Analogicaly by that one and most perfect satisfaction of Christ, both to be freed from the punishment, because he suffered the punishment for us, and to be invested in the right of life eternal, because he fulfilled the Law for us.

The suffering of punishment is, whereby he undertook upon himself the punishment due to us, and offered himself of his own accord a holy Sacrifice to God for us.

This

This consisteth both in the sufferings which went before his great and last Passion, but especially in this last agonie.

The Rules.

I. *No part of Christs Passion must be excluded from * his Satisfaction.*

The reason, because he did not suffer for himselfe in any thing, but all for us.

II. *Therefore those innumerable sufferings which Christ endured until his last journy to* Jerusalem, *are not to be separated from the price of Christs redemption; for although the Passion of Christ which went before his last agony, might be called a preparative to his death, yet it is indeed an integral part of satisfaction.*

As it cannot be denied, that the payment of an hundred pounds by him who oweth divers tuns of gold, is an integral part of the payment, although it be but a smal sum in respect of the whole and principal debt.

A. R.

* *Christs passions were truly satisfactory if, 1. we consider the greatness of his love. 2. The greatness and multitude of his sufferings. 3. The dignity of his Person. 4. The holiness of his life.*

III. Yet

III. *Yet the Scripture synecdochically, and by way of excellency, doth describe his last passion as the price of our redemption; and his death or oblation on the altar of the cross as an expiatory sacrifice.*

Of this see the 9. and 10. chapter to the *Heb.*

IV. *The principal efficient cause of this passion, was the holy Trinity; the ministring causes were Christs enemies, both Jews and Gentiles.*

V. *the Person that suffered for us, is not the Father, nor the Holy Ghost, but the Son of God.*

VI. *Although God is rightly said to suffer, yet the God-head suffered not: God suffered in the flesh, not with the flesh.*

VII. *The sufferings of Christ were divers, of which there were three ranks; to wit, some before his death, death it self, and some after death.*

VIII *Of those that went before his death, some were internal, some external.*

IX. *The internal were his sadnesse, anxieties and tortures, proceeding from the fiercenesse of Gods wrath, and the conflict he had with that tentation of dereliction, which cast him into that bloody sweat, and made him cry out,* My God, My God, why hast thou forsaken me!

X. *But*

X. *But although he wrestled with the tentation of dereliction, yet he fell not into desperation; neither did he yield to the tentation, but overcame it by a strong confidence in his God.*

The undoubted argument of his victory was this, that in his greatest agony, he failed not to call God his God.

XI. *His external sufferings were the tortures of his body, which he endured in a manner in all his members & senses: for his head was torn with throns, and beat with reeds, his face was defiled with spittle, and bruised with buffeting; his ears were wounded with scoffs and railings; his eyes were troubled with the mourning of his Mother and his disciples; his tongue was scorched with thirst, and poisoned with vinegar and gall; his body was stript, and torn with whipping, and the same was fastned to the Crosse, his hands and feet being pierced with nailes, and was hanged between Thieves; his sinews were racked, and his side was pierced with a lance.*

XII. *The Cros was chosen to die on, which was no ordinary kinde of death, but an accursed one; for of old it was made execrable by the mouth of God.*

Cursed is he that hangeth on a Tree, Deut. 21. 23.

XIII. *In*

XIII. * *In Christs death, the Personal Union was not dissolved; the soule indeed was severed from the body, but neither of them from the Personality, or Hypostasis of of the sonne of God.*

A R.

*In Christs death, the Personal Union was not dissolved: *This is true; and the reason is, because the gifts of God are without repentance: now the Hypostatical Union is the greatest of his gifts, which could not be lost without sin; and sin could not be in him, who came to save sinners: its true, Christ seems to grant a dereliction, when he saith,* My God, my God, why hast thou forsaken me? *But these words do not shew any dereliction, or dissolution of the personal union in death, for Christ spake them whilst he was alive: they onely shew that Christ was left to tread the wine-presse alone; and yet he was not alone, for the Father is with me,* saith he. *Christ was alone and forsaken in respect of Deliverance, but not alone nor forsaken in respect of the divine presence and assistance, without which he could not have performed that great work of our redemption. In that the Father left him in the hands of his enemies, and did not deliver him, he might be said to forsake him; But it may be objected, that Christs soul was the medium of the union between the Divinity and Christ body: This medium being gone, how could the extremes cohere? I answer, in this union the soul was the medium of congruity, not of necessity, for the Divinity was united to Christs body in the Virgins womb, before the soule was infused,*

or

or else he could not have been conceiv'd by the Holy Ghost. So might the Divinity be united still to the body, after the soul was separated. The soul indeed being a spirit, was a fit medium to unite the Deity to the body, but not absolutely necessary.

XIV. *The sufferings that followed his death, were not joyned with any pain, yet they wanted not disgrace or ignominie; such was his burial, and the three dayes lying in the grave.*

XV. *His burial was a part of his sufferings whereby Christs body, no other ways than the carcasses of other men, was cast into the grave.*

XVI. *His three dayes detention or stay in the grave, is the last degree of his Humiliation, at which time his soul being translated to Paradise, his body was detained under the pains and bands of death, as if he had been altogether overcome and swallowed up by it, his enemies in the mean while triumphing over him, as if he had been quite cut off.*

Acts 2. 24. *whom God raised, having loosed the sorrows of death*

XVII. *When mention is made of Christs descent into hell, in the fourth Article of the Creed, it is demanded, of what part of Christs passion that must be understood?*

That

That opinion of the Papists concerning Christs local descent into *Limbus Patrum*, or the place of the Fathers and their delivery from thence, is fabulous and very ridiculous: from which their opinion is not much different, who feign that Christ entred Hell, that he might triumph there as a Conquerour. Both opinions are repugnant to the story of the Gospel: For whereas Christ otherwayes in respect of his Deity is every where, his soul being recommended into the hands of his Father by himself whilst he hung on the Cross, & his body being laid up in the grave, it must needs be false that Christ did locally go down to Hell. Besides, whereas God doth professe that he is their God after death, *Exod.* 3. 6 there can be nothing more absurd, than that the souls of the Fathers should be detained in that *limbus* or prison. *Peter* witnesseth. 1 *Ep.* 3. 19. that Christ preached to the Spirits of old that were disobedient: but this is to be understood of that preaching which was before the flood by *Noah*, being furnished or instructed for this purpose by the Spirit of Christ. Neither is there any ground for that fiction of Christs triumph in Hell; both because he triumphed not before his resurrection, as also because Heaven was the fit place of his triumph, not hell. Again, whereas, the word *Scheol* sometimes signifieth the grave, and sometime Hell the place of the damned, hence it is that the phrase of *Christs descent into hell* hath divers meanings in Scripture; for either it is the same thing that is to be buried, *Ps.* 16. 10 *Thou wilt not leave my soul in hell.* Or it is the same, that is to fall into extreme tortures, & anguish; 1 Sam. 2. 6. *The Lord bringeth down to hell, and bringeth out.*

Psal.

Psal.18.4 *The sorrows of hell compassed me about.*; Or else it signifieth the state of them who are oppressed and swallowed by death, Ps. 49.14. *Like sheep they lie in hell, death gnaweth upon them.* Isa.14. 11, *&c.* The first exposition hath no place in the fourth Article of the Creed; for it is unlikely that in so brief an Epitome of Faith there should be any tautology or that a plain speech should be declared by a darker. In the second, the inconvenience of a disordered narration seems to resist, to wit, that Christs extreame sadnesse and anguish of minde are rehearsed to be after his death. But *Calvin* makes the matter plain, shewing that the order of things, and not of time is observed: so that there are two members of that Article; the former is of the tortures of the body, the latter of the internall tormens of the minde. They who maintain the third exposition, do chiefly urge the order of passages; both because the detention of Christ in the grave is the last degree of humiliation, as also because by this means the degrees of his joyful exaltation to answer the sufferings of Christ; to wit, his Resurrection answers his Death; the Sepulture, his Ascension to heaven; & his descending to hel, the sitting at his Fathers right-hand. Now as this opinion is not disliked, so the former is not rashly to be rejected; nor should we dispute contentiously in this matter, seeing this claus of Christs descent to hel was not alwayes added to the fourth Article, as the *Nicene* Creed, and divers others do witness So that this may remain firm, that neither his spiritual agonies in his soul, nor his three dayes detention in the grave, ought to be separated from his sufferings.

XVIII.

XVIII. *For the form or manner of his passion: He suffered, 1. Truly; 2. Holily and innocently; 3. Voluntarily*

These three things are to be well observed: For if he had not truly suffered, he had not satisfied; if he had not suffered holily and innocently we could not have a perfect High Priest, Heb 7. 26. If lastly, he had not voluntarily submitted himself, his sacrifice had been compulsory, not free; hence he saith, Heb. 10. 7. *Behold here I am to do thy will, ô God.*

XIX. *The generall end of Christs passion is the glory of God, and chiefly the manifestation of his wrath against sin, as also of his justice and mercy; besides the declaration of the Divine and Humane nature: But the proper and speciall end is, Satisfaction for our sins.*

XX. *In the end and use of every particular Passion, a regard is to be had of that Analogie in which the Expiation is compared with the sin, and the passion with the punishment, which we should have suffered.*

For example: He sustained most grievous tortures in his soul, and body; both that the sins of soul and body might be expiated, as also that we might be delivered from those spiritual and corporal pain, which eternally we should have suffered. His death upon the crosse was execrable; partly, that he might expiate the sins by which we deserv'd to be accursed, partly that he might free us from that curse and damnation. He was buried, to testifi that our sins were

buried with him, and that he might sanctifie our graves in which as is in prisons we were to be detained untill the horrible day of judgment, by turning them into sleeping places. His three dayes detention in the grave teacheth that we had deserved, that for our sins death had eternaly reigned over us, if his ignominious detention had not also satisfied for this punishment.

XXI. *They do annihilate the end and fruit of Christs passion, who say that he suffered only for this, that he might be an example to us.*

'Tis true, that Christ by suffering hath left us an example; but the mean fruit of his passion is the satisfaction for our sins. The Socinians acknowledge Christ a Saviour, onely in these things 1. In that he preach'd celestial Truth. 2. that he confirmed it. 3. That he was our example in his passion and Resurrection. 4. In that at length he bestows life eternal on us But when we alleadge testimonies out of Scripture concerning Christs death for us, they elude them by saying, that he died for us, that is, for our good; but not for us, that is, in our place or stead. But this most pestilent. Heresie is refuted by these subsequent Arguments. 1. Because he so died for us, *that he gave his life as the price of redemption for man*: Mat. 20 28 *who gave himself a ransom for all.* 1. Tim 2. 6. that he is said, *to redeem us with his pretious blood* 1 Pet. 1. 18, 19. *You are* saith he, *redeemed* Now who knows not that it is one thing to be an example of salvation and freedom, and another thing to pay a ransom for

for any? for he that satisfieth not for his slave or in his stead, how doth he pay a ransome for him? 2. Because he died so for us, that he was made sin for us, 2 *Cor.* 5. 21. That he took our sins upon him, and he bore the punishment due to our sins *Isa.* 53. 4. Is then the taking of anothers sin upon him and the suffering of the punishment due to another, onely the shewing of an example and not to satisfie and to be punished in his stead? 3. If the sacrifices of the Old Testament were offered by the priests for the people, or in their stead, then Christs sacrifice also was perform'd in our stead, the former is true, therefore so is the latter. They assert boldly, that in Scripture there is no example where the particle (*for*) is the same that (*in anothers stead.*) But who sees not this in these subsequent testimonies? Joh 10. 11. *The good shepherd layeth down his life for his sheep*, to wit, by fighting even to death in the stead or place of his sheep. *Rom.* 5. 7. *Scarce will one die for a just man. Rom.* 8. 26. *The Spirit maketh intercession for us*: and v. 31. *If God be for us, who can be against us?* and *Rom.* 9. 3. *I could wish to be accursed for my brethren.* Neither doth the eternity of pain due to our sins make Christs Passion an insufficient ransom, in that he suffered not eternally for us: because the his punishment was not eternal in regard of time. Yet it is equivalent to eternal pain; both in respect of the infinite majestie and dignity of Christs person, as also in consideration of the greatness and infinite weight of his suffrings, and the burthen of Divine wrath which the world and all the creatures therein were not able to endure.

XXII. *The Papists do overthrow the same satisfaction of Christ, in setting up other Priests, and obtruding the Idolatrous Mass for a Sacrifice.*

They are refuted by these strong reasons: 1. Because there is *one Mediator*, 1 Tim. 2 5. 2. Because *Paul* speaks onely of one Priest, *Heb.* 7.26. *Such a high Priest became us.* 3. Because there was offred but one oblation, Heb. 7 27. *He performed that once*; and 9.25. *Not that he might offer himself often*: and 10. 10. *by his offering once made*: and vers. 14. *By one oblation he hath consecrated forever those that are sanctified*, ver. 18 *where there is remission of sins, there is no more offering for sin.* 4. If therefore the Priesthood of the old Law was abrogated, because the ancient Priests were but weak men; then it must follow, that none in the New Testament was fit to be a Priest, except the Son of God Heb. 7.28. *For the law maketh men high Priests, but the word of the oath maketh the Son.* But they use this exception, to wit, that Christ is the chief High Priest, and themselves secondary, & consequently Christs instruments: But either they offer the very same sacrifice which Christ offered on the Crosse, or another: If they offer another, then it must be unfit, for the reasons alledged: if the same, then these absurdities wil follow. 1 That Christ offered for himself, because these offer for themselves; for the high Priest, and the inferior Priests will do the same thing, though after a different way. 2. That they reckon themselves among the torturers who crucified Christ. 3. Whereas in this oblation the Priest and the Sacrifice are the same thing, they must be a Sacrifice, at least in the second

second place: Neither is that distinction of a bloody, & an unbloody Sacrifice, of greater moment; for so there should not be one sacrifice, which thwarts the former testimonies; and remission of sins, should be obtained by an unbloody Sacrifice, which the Apostle flatly denies *Heb.* 9 12.

XXIII *As then much is detracted from Christs sufferings by the former errours, so they extend the object thereof wider than is fitting, who teach that Christ died universally for all and every one man.*

If we look upon the greatness and worth of Christs merit, it is sufficient to redeem ten thousand worlds; but if we consider Gods purpose and Christs intention, it is false that he died for all & singular. Hence it is, that he is said to die for al sufficiently, but not effectually that's to say, that Christs merit is sufficient for all in respect of his dignity, but not effectual in all in respect of application, seeing Christ died to that end, that his death should be applied to all: for why should he dy for those for who he prayeth not, but he witnesseth that he prayeth not for the world, *Joh.* 17 9 Our adversaries urge those places, in which mention is made of the whole world, also of all men, 1 *Tim.* 2. 4. and 1 *Joh.* 2. 2. in which also all men, generally are called. But in 1 *Joh.* 2. 2. by the name of the whole world, metonymically are understood, *the elect dispersed over all the world.* and 1 *Tim.* 2 4. by *all men* are meant, as the words following shew, all sorts of men, whether Jews or Gentiles Princes or Peasants; and consequently not every one of the kinds, but the

kindes of every one, in which ſenſe the word *All* is uſed, Gen. 6. 19. Joel 2, 28.

Perfect Juſtice, the other part of Chriſts ſatisfaction, is that, whereby in comforming himſelf to the Law, and performing perfect obedience thereto, he hath purchaſed for us the inheritance of life eternal. And this juſtice is partly original, partly actual: Original is the conformity of Chriſt with the Law: in which he was conceived and born.

The Rules.

I. Original righteouſneſſe is oppoſed to original ſin.

II. And this is not a bare innocency or freedome from ſin, but an aptitude alſo and inclination to goodneſſe.

As Original ſin is not only a privation of juſtice, but an inclination alſo to evill.

III. Chriſts original juſtice is a part of his Satisfaction for us.

The reaſons are, 1. Becauſe the Law requires not onely actual obedience, but alſo a full conformity with the law, otherwiſe original contagion were no ſin. 2. Becauſe Chriſt is all ours; and what he was made, or did, or was, he was made, did, and was for us.

His actual juſtice, is that obedience, whereby

whereby Christ did most perfectly fulfill the law in the act it self. And this is called in the Schools *active obedience.*

The Rules.

I. *As Christs passion was necessary to expiate sin; so was his active Obedience and justice to obtain life eternal.*

Reasons, 1. Because the Law obligeth us both to punishment, and to obedience: to punishment, because it pronounceth him accursed, who doth not all the wordes of the Law, *Deut.* 27. 26. To obedience, because it promiseth life to them only, who do performe all things, *Levit.* 18. 5. *who doth these things shall live by them* and *Luk.* 10. 28. *Do this and live.* Neither doth the distinction of Justice into Legal and Evangelical, hinder; seeing the Gospell exhibits in Christ the same Justice which the law requires 2. Because this double satisfaction answers our double misery; to wit, the guilt of sin and of damnation, and the want of Justice, *Rom.* 3. 22. *All have sinned and come short of the glory of God.* 3. *Because* true Justice properly so call'd consisteth in actual obedience *Deut.* 6. 25. *And it shall be our righteousness, if we observe to do all these Commandments before the Lord.* 4. Because he performed that actual obedience either for himself, or in our stead: but not for himself, therefore in our stead. The assumption is plain, out of that relation which Christ hath to us; for whatsoever he was, or did in all the course of his obedience he was, and did that in our stead. But they who acknowledge his passive obedience only satisfactory and meritorious, say that his active obedience makes toward our

Redemption and Salvation, but only as a neceſſary help, or the cauſe without which Salvation could not be obtained: for ſay they, this active obedience is required for two cauſes: Firſt, by the right of Creation; Secondly, that his Sacrifice might be acceptable to God, and that he might be a holy High-Prieſt. But the firſt branch of this opinion is falſe; for Chriſt is not in this to be compared with other men: for as the Son of God was made man, & a creature for us, not for himſelf, ſo he was made * ſubject to the law, not for himſelf, but for us. The later branch confounds his holines or innocency, with his obedience or actual juſtice, which differ as much as the habit & privation. Innocency indeed is neceſſarily required in Chriſts Sacrifice; but his actual obedience is not onely required in Chriſt, as a Prieſt, but it is alſo a part of his ſatisfaction and merit: for if *Adams* actual diſobedience was the meritorious cauſe of damnation, why ſhould not the actual obedience of the ſecond *Adam* be the meritorious cauſe of ſalvation? except we will ſay, that the firſt *Adam* was more powerfull to damn us, then the ſecond was to ſave us.

II. *The Fathers command which Chriſt obeyed, was ſpecial and general, ſpecial in reſpect of the end, that he ſhould obey not for himſelf, but for us: But general in reſpect of the object; for he was ſubject to the ſame Law.*

A. R.

* *Chriſt was ſubject to the Law, that he might free us from the curſe of the Law.* 2. *That he might take away from the Jews occaſion of calumniating.* 3. *To ſhew, he was the end of the Law.* 4. *That by his example he might invite us to keep the Law.*

which

which was prescribed to us, & in all things which the Law enjoyned us to.

They who onely make Christ passive obedience meritorious, pretend that it was performed so onely by a special command from the Father, that he should dy for us. But this were not a special command only, but a partial: For Christs obedience doth as far extend it self, as the Law doth: whereas then the Law obligeth us both to the punishment and to obedience, he did satisfie both these requisites.

III. *Life eternal, is considered, either in it self, as it is a full participation of celestial joy: or in opposition to damnation, as it is a freedome from damnation: in the former sence, the perfect Justice of Christ is the cause of eternal life; but in the latter, the suffering of the punishment, is the cause of life eternal.*

It is one thing to describe Life eternal privatively, and another thing positively. To speak properly, there is no other cause of eternal Life, but perfect justice according to the Law, *Do this and live*: Yet Christs death is called the cause of eternal Life so far as it is a delivery from all evill: neither is freedome from damnation, and heavenly joys, parts of life, but onely different relations: Hence it is apparent in what sence Christ proniseth that he will give his flesh for the life of the world, *Ioh. 6. 51.* Two things here are objected. 1. If Christs active obedience is the cause of eternal Life, then he suffred in vain. 2 If Christ obeyed for us, then we need not yeeld obedience. But in the first Argument there is no consequence; for

there is one end, which is common to both parts of satisfaction, to wit, our salvation, another, proper to each one; for the end of his sufferings was our delivery from evil; but the end of justice, is the procuring of right to eternal life. The latter Argument against the merit of active obedience, is such a one, as *Socinius* frames against the merit of passive obedience: if quoth he, Christ died in our stead, then we need not die. But there is no consequence in either: there is one death of Christ, another of the godly: that was joyned with a curse, this with a blessing; Christ did undergo that as the wages of our sins, but we undergo this as a passage from this life to a heavenly: so there is one obedience of Christ, another of man; that was perfect justice which he performed in our stead, to purchase life for us; but this is imperfect, and is performed to shew our gratitude for our redemption.

IV. *The active Justice of Christ, in the Old Testament was shadowed out by the glorious robes of the High-Priest as a type.*

They who deny the merit of active obedience, ask, by what type it was shadowed out? For if, say they, it is a part of the Priests office in what thing did the High-Priest type it out. But to what purpose was all that glorious attiring of the High-Priest in which he appeared before God, if it was not to shadow out Christs righteousness? Hence we read, that not onely were the filthy garments of *Jesuah* taken off from him, in signe of our sins removed from us; but that new garments were put upon him, and a mitter or crown set upon his head *Zach.* 3. 4, 5.

So

So much of Christ satisfaction: His Intercession in the state of Humiliation was, whereby he offered Supplications and Prayers, not without tears and groans, to his Father for us.

The Evangelical storie is full of examples, and tels us of whole nights that Christ spent in prayer: but he performed this office chiefly in the time of his Passion. *Joh.* 17. and *Heb.* 5. 7. *who in the dayes of his flesh offered with strong cries and tears, supplications and prayers to him, who was able to deliver him from death.*

The Rules.

I. *They annihilate Christs Intercession, who seek other Mediators of Intercession, as they call them, besides him.*

The Pontificians distinguish between the Mediator of Redemption, and mediators of Intercession; and this latter office they ascribe to the departed Saints: but it is no lesse sacriledge to ascribe his Intercession to the secondary Intercessors, then to impart his sacrifice to subordinate Priests, and whereas they feign that the Saints profit us not by their intercession onely, but by their merits also, their distinction fals to the ground; seeing they divide the glory also of Redemption between Christ and the Saints, while they feign, that by their merits, as it were by an auxiliary aid, our sins are purged, & the defect of Christs passion supplied.

His

Hitherto of his Priestly office: His Regal office he administred in the state of his his Humiliation, in gathering together a Church by his word and Spirit, so, that in it their appeared no sign of Regal Majesty.

The Rule.

I. *In vain do the Jews dream of the* Messiah's *corporal and earthly Kingdome.*

Isa. 42. 2. *He shall not cry, nor lift up, nor cause his voice to be heard in the streets,* Is. 53. 2, 3 *But he shall grow up as a branch, and as a root out of a dry ground: he hath neither form nor beauty; when we shall see him, there shal be no form that we should desire him: he is despised and rejected of men: he is a man full of sorrowes, and hath experience of infirmities. we hide as it were our faces from him; he was despised and we esteemed him not.* Zac. 9. 9 *Behold thy King commeth unto thee: he is just, and having salvation poor, and riding upon an Asse.*

CHAP. XIX.

Of Christs Exaltation.

THus of the ſtate of his Humiliation; the ſtate of his Exaltation is that, wherein Chriſt being raiſed from the dead, was exalted to heaven; and being ſet down at his Fathers right hand, was crowned with the higheſt degree of glory.

The RULES.

I. *The efficient cauſe of this Exaltation was the whole Trinity.*

II. *But Chriſt conſidered according to diſpenſation, is the object thereof.*

III. *The exaltation of Chriſts perſon was according to both natures.*

IV. *According to his humane nature, he was exalted, by laying aſide the infirmities which he aſſumed, & by obtaining thoſe gifts which before he wanted: For he attained as great*

great a perfection both in his body and soul, as the creature was capable of.

V. *He was exalted according to his divine nature, not by accession of any dignity to it, being considered in it self; but by the manifestation of that majesty, which before was hid under the form of a Servant.*

VI.* *Christ attained to this exaltation by*

A. R.

* *It is said here, that* Christ obtained his exaltation by his obedience, not by the way of merit. *It is true, that Christ as God cannot merit: Nor, 2. did he merit the grace of union as man; for that was infinitely more than man or Angels could merit, Nor 3. did he merit by the act of free will in his conception, that plenitude of grace and knowledge which was infused into him: Nor, 4. did he merit any thing, which was not due to him in respect of the Personal union. Yet we may not deny, but that he merited whatsoever honour was conferred on him before his death, and likewise his exaltation after his resurrection: for so the Apostle sheweth, that because Christ humbled himself, and became obedient to the death of the crosse, therefore God exalted him,* Phil. 2. 9, 10, 11. He shall drink of the brook in the way, therefore shall he lift up his head, *Ps.* 107. *Therefore* S. Austin *in* Joh tract. 104 *calls Christs humility the merit of his glory, and his glory, the reward of his humility. This glory then was Christs due, both in respect of the personal union, and also in respect of merit: for why may not a thing be due in a double respect.*

his

his obedience, not as it were by merit, but as it were by the means or way.

VII. *The end hereof was to witneſſe, that he faithfully performed the office enjoyned him in his humiliation, and to manifeſt his divine power by which he doth powerfully apply his merit to us.*

The parts or degrees of this are three: His Reſurrection, his Aſcenſion to Heaven, and his ſitting at the Fathers right hand.

His Reſurrection was the firſt degree of exaltation, by which Chriſt having overcome the power of death, was raiſed the third day, in that very fleſh which he had laid down, that he might live to God for ever.

The Rules.

I. *Chriſt was not onely the object, but alſo the efficient cauſe of his reſurrection*

Rom. 1. 4. *Being declared with power to be the Son of God, according to the Spirit of ſanctification, by the reſurrection from the dead.* 1 Pet. 3. 18. *He died concerning the fleſh, but was quickned in the Spirit.*

II. *The*

II. *The matter of the Resurrection is the same body that was crucified, but endowed and glorified with new qualities.*

III. *Neither was it so changed, as to lose its quantity and three dimensions.*

For otherwise it had been no body, nor had Christ remained man in his Resurrection.

IV. *The Form consisteth in a new and indivisible union of soul and body.*

V. *Although Christs Resurrection was altogether miraculous, yet it is false that his body passed through the stone which covered the grave, or that it passed through the doore, after his Resurrection.*

Matt. 28 2. *The Angel of the Lord rolled away the stone.* Joh. 20. 19. *The doors being shut,* not through the doors that were shut.

VI. *The end of his Resurrection, besides that general end which was mentioned before, is the assurance of our Resurrection both from the death of sin, as also from death corporall.*

Rom 6. 1, 2. *&c.* and 1 Cor. 15. 12, *&c.*

His ascension into Heaven was the second degree of his Exaltation, in which Christ after he had conversed forty dayes

days with his Diſciples upon Earth, aſcended into Heaven.

The Rules.

I. *Chriſt aſcended both according to his divine and humane nature: according to his humane, as the object; according to his divine, as the efficient cauſe.*

II. *The form conſiſteth in Chriſts real and local tranſlation from this World to the higheſt Heaven.*

III. *Here we need not trouble our ſelves about penetration of bodies; both becauſe Heaven is not a ſolid, thick, or iron body, as the Philoſophers would have it; as alſo becauſe one body can eaſily yield to another, and the creature to the Creator.*

IV. *The doctrine of Chriſts corporal preſence here on Earth, doth utterly overthrow that of his aſcenſion.*

V *The ſpecial end of Chriſts aſcenſion, is to aſſure us of our threefold aſcenſion: the firſt is, of faith and godlineſſe in this life; the ſecond, of our ſouls in death; the third, of body and ſoul in the laſt day.*

The

The sitting of Christ at his Fathers right hand, is the higheſt degree of his Exaltation, by which being placed in Heaven, he is exalted above all power.

Eph. 1.20.21.22, He hath ſet him at his right hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name that is named, not in this world onely, but in that alſo which is to come, and hath made all things ſubject under his feet, and hath appointed him over all things to be the head to his Church, which is his body, and the fulneſs of him that filleth all in all things.

The Rules.

I. *To ſit at Gods right hand, is to have the next power after God.*

After the manner of Kings, who uſe to ſet them on their right hand, to whom they will give the chief honor next to themſelves. Pſal. 45. 10. *The Queen is at thy right hand.* 1 Kirg 2. 19. *When Bathſheba came to Solomon to ſpeak unto him for Adoniiah, the king roſe to meet her, and bowed himſelf to her, and ſat down on his Throne, and he cauſed a ſeat to be ſet for the kings mother, and ſhe ſat at his right hand,* Matt. 20.21. *Command that my two Sons may ſit, the one at thy right hand, the other at thy left in thy kingdom.*

II. *Chriſt*

II. Christ according to both Natures sits at Gods right hand.

III. *The Humanity was so exalted, that yet it was not made equall to the divinity: he received glory above all creatures, yet not equall to that essential glory which he hath in common with the Father and the Holy Ghost.*

In this higheſt degree of Exaltation, Chriſt hath not left to do his office: He performs his Prophetical office by furniſhing his Miniſters with gifts, of old extraordinarily, but now by ordinary meanes, propagating his Goſpel through all the World with moſt happy ſucceſſe.

Ephes 4. 11. *Some he gave to be Apoſtles,* &c.

His Prieſtly Office he exerciſeth, not in offering himſelf again, or in caſting himſelf with cries and ſighs at his Fathers knees; but in appearing before his Father for us, with the merits of his moſt full ſatisfaction, and in applying the ſame effectually to us.

Pſal. 110. 4. *The Lord hath ſworn, and will not repent, thou art a prieſt for ever, after the order of Melchiſedek.* Heb. 9. 24. *He hath not entred into the Sanctuary made with hands, which are ſimilitudes of the true Sanctuary, but is entred into the very Heaven to appear now in the ſight of God for us.*

Laſtly,

Lastly, He useth Kingly office not onely by ruling the Triumphant Church, but also by gathering together the Militant Church, by preserving, protecting and delivering it, as also by overthrowing the Enemies thereof.

Psal. 110 1. *The Lord said to my Lord, sit thou at my right hand, until I make thine Enemies thy foot-stool.*

The Rules.

I. *This Kingdom of Christ is not that essential; which from eternity he obtained with the Father and Holy Ghost; but a personal, donative and oecumenical, which as our Head and Mediator he had of the Father.*

II. *Yet he hath for ever administred this oecumenical Kingdom.*

2 Sam 7. 13. *I will establish the throne of his Kingdom for ever*, Dan. 7. 14. *whose dominion is an everlasting dominion, which shall not pass away.* Luk. 1. 33. *of his Kingdom there shall be no end*: The words of the Father to Christ do not oppose these sayings, *until I make thine enemies*, &c. For the meaning is not, that Christ after his last coming shall reign no more; but it sheweth this at least, that it shall come to pass that he shall subdue all his Enemies: For that clause until, and the like, exclude not the future time, but they are affirmatively and negatively spoken of it, and oftentimes they signifie the same, that alwayes or never: for example, Gen. 28. 15. *I will not forsake thee, until I have performed that which I spake*

ſpake to thee. 2 Sam. 6. 23. *Michal had no child till the day of her death.* Matth. 1, 25. *He knew her not until ſhe had brought forth her firſt begotten Son,* Matth. 28. 20. *Behold I am with you till the end of the world*; nor is this ſaying againſt us, 1 *Cor.* 15. 24. 28. where it is affirmed, *That Chriſt will deliver up the Kingdome to his Father, then ſhall the Son alſo himſelf be ſubject unto him, that God may be al in all*; For in that place, the delivering up of the Kingdome is not a laying down of Chriſts Regal office; but by the Kingdome there is meant (as commonly in Scripture) the Church; he wil then deliver the Kingdom to his Father, when he ſhal preſent the whol Church to him: therefore that ſubjection ſhal not abo liſh Chriſts Kingdome; whereas Chriſt even as Mediator is ſubordinate to his father in glory, ſo Chriſt ſhal be and ſhall remain our King, that notwithſtanding he will with us ſubject himſelf to the Father. But you will ſay, that already he is ſubject to the Father: That is true indeed, but not ſimply; for now the Head with the Church is ſubjected, yet not all the Church; but then together with all the members of the Church, and conſequently all myſtical Chriſt ſhall be ſubjected to the Father. That finally God is ſaid to be *all* in *all*, it is not ſo to be underſtood, as if he were not at this day *all* in *all*, or that then he were onely to reign: but but this is ſpoken after the Scripture phraſe, in which, things are oftentimes ſaid to be done, when they are declared to be: The meaning then is, whereas in this World the Kingdom of God is annoyed and obſcured by the Enemies thereof, theſe Enemies being at laſt ſubdued, it will be moſt apparent that the Kingdome will be Gods, and his Chriſts.

CHAP.

CHAP. XX.

Of the common Vocation to the ſtate of Grace.

HItherto of Chriſt the Redeemer, who is the efficient cauſe of the ſtate of Grace: Now follows the Vocation to the ſame.

This is either common to the elect & reprobate, or proper only to the elect.

The common calling is, whereby all men are invited to the ſtate of Grace, and participation of Chriſt the Mediator.

This is alſo called the election of the whole people whereſoever. *Deut. 7. 6. Thou art a holy people to the Lord thy God, he hath choſen thee.*

The RULES.

I. *As election ſo vocation is either to an office, or to ſalvation: the latter is that which is here to be conſidered.*

There is an example in *Saul* of Election and Vocation. to an office. 1 Sam. 10. 24. *Do you not ſee whom the Lord hath choſen?*

II. *The efficient cauſe of this vocation is commonly the whole bleſſed Trinity; but particularly Chriſt the Lord; who as in the days of his miniſtration here on earth, did immediately call ſinners, ſo he doth now by the means of his miniſters* Matth.

Matth. 22. 2, 3. *The kingdome of heaven is like unto a king who made a marriage for his son, & sent his servants who should call those that were invited to the wedding* &c. Mark 1. 14 15. *Jesus came to Galilee preaching the Gospel of God, and saying, the time is fulfilled, and the kingdome of God is at hand. Repent and believe the Gospel.* 2 Cor. 5. 20. *Therefore we are Ambassadours for Christ,* &c.

III. *The matter of this vocation are not all men, nor the elect onely, but any of the race of mankinde.*

That all are not called, the whole History of the old Testament witnesseth; for God at that time passing by other Nations called the people of Israel: but in the time of the New Testament, not all, nor every one is called; seeing that many never heard of Christ. And that the elect onely are not called, the parable of Christ doth sufficiently witnes, in which good and bad are invited; many also are said to be called, but few chosen: Matt. 22 10 14 Now all sorts of men are called, of what state, condition, age &c. they be.

IV. *The form of this vocation consisteth partly in the proffer of the benefit of Redemption, and partly in the precept of accepting it.*

2. Cor 5. 20. *Therefore we are Ambassadors for Christ, as though God did beseech you through us, we pray in Christ stead, that ye be reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made*

made the righteousness of God in him.

V. *The end of this is Gods glory, and the salvation of the Elect: now the glory of Gods mercy is seen in the elect obeying the vocation, and the glory of his Justice in the reprobate disobeying.*

VI. *Common vocation is principally for the Elect, secondarily for the Reprobate.*

VII. *Yet both are called seriously, and without hypocrisie.*

Of the Elect there is no doubt; as for the reprobate, although they are not called with any purpose in God to save them yet they are called seriously, and salvation is seriously promised to them, on condition they will believe: neither are they mocked in that they are deprived of the grace of faith; but because voluntarily they fall from their originall grace, and with a malicious purpose they dispise the means of salvation: God notwithstanding may justly claim Faith of them; and this right of claim which he hath, he doth as justly use as any other creditor, that their mouthes may be stopped, and they made inexcusable, and Gods justice may be vindicated: therefore he doth not call them, that he might mock them, but that he might declare and make manifest his justice upon them.

VIII. *Therefore out of the common vocation, we must not presently infer an election: both because it is common to the Elect and Reprobate, as also because it includes the condition of Faith.*

Although

Although a whole nation is said to be elected, yet all in that nation are not elected: as the Jewish people are called an elect people, and yet many of them were reprobates.

IX. *Neither are all therefore elected, because they are commanded to believe that they are elected; for they are not absolutely commanded to believe that, but with trial of their Faith.*

2 *Cor.* 13. 5. *Try your selves whether ye be in the Faith or not; prove your selves: know yee not your own selves how that Jesus Christ is in you, except yee be reprobates? but I trust, that yee shall know, that we are not reprobates.*

CHAP. XXI.

Of the Covenant of Grace.

THe fruit and benefit of Vocation, is the outward communion both of the covenant of Grace, as also of the Church.

The external communion of the Covenant of Grace, is whereby they who are called, are accounted to be in the covenant, and Gods people yet analogically, as some are truly Gods people, some onely in outward profession.

In the Covenant of grace we must consider both the offering of it and the confirming or sealing of it: the offering of the Covenant of Grace, is that whereby God promiseth to the elect to be their Father in Christ, if they performe filial obedience.

The Rules.

I. *By the name of Covenant we understand not that general, which God made with all creatures: nor the covenant of works made with our first parents, but that which after the fall, God of his meer mercy hath made with us*

II. *Therefore the covenant of Grace is called a Testament or Disposition; because by this, God hath appointed to his sons an heavenly inheritance, to be obtained by the mediation of his own Sons death.*

Heb. 8.10. *Therefore this is the Covenant that I will make, &c.* and Chap. 9.15, 16. *And for this cause he is the Mediator of the New Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called might receive the promise of eternal inheritance: for where a Testament is, there must needs be the death of him that made the Testament.*

III. *The efficient cause of this is commonly*

ly the Holy Trinity: but particularly Christ, God and man, that Angel of the covenant.

Mal. 3. 1. *Behold I will send my Angel, (to wit John Baptist) who shall prepare the way before me; and the Lord whom you shall seek, shall suddenly come to his Temple, even the Angel of the Covenant, whom you desire.*

IV. *The matter of the Covenant of Grace, are the things conditioned on both sides; to wit, of God and man: God promiseth that he will be our God in Christ; man promiseth the obedience of Faith and life*

V. *The former consisteth in a mutual obligation; but so that they are Relatives of an unequal nature; for the promise and obligation on Gods part is free, but on mans part it is a due debt*

VI. *The end of the Covenant is the same that is of the general vocation, Gods glory, and the salvation of the Elect.*

VII. *The subject or object of this proffered Covenant, are all that be called; but properly the Elect onely*

This Covenant is proffered to all that are called, but the the Elect onely enjoy the Promises of the Covenant;

VIII. *Out of the adjuncts, we are to consider the administration of the Covenant of Grace.*

IX. *The administration, in respect of time is distinguished into the old and new league, or testament*

X. *The old Testament is the Covenant of Grace, administred in the time wherein Christ was to be exhibited.*

XI. *The form of this Administration was threefold:* 1. *from* Adam *to* Abraham. 2 *from* Abraham *to* Moses. 3. *from* Moses *to* Christ.

XII. *Between the first and last form of administration, this difference is,* 1. *That that was made by words of promise, which were very short, and yet long enough; but this hath not onely a promise, but an expresse condition of Obedience also.* 2. *That had onely the ceremony of Sacrifices; but this also of Circumcision.* 3. *That was proposed to all mankinde; but this was tied only to* Abraham's *posterity*

XIII. *Between the administration of the form in the third, and two former, this is the difference; that the third is more perfect, and truly testamentary, because inlarged not onely with the Passeover, but also with many other types of Christ's death.*

XIV. *The New Testament is the covenant of Grace, which is administred, Christ being exhibited,*

XV. *The New and Old Testament agree in substance: for in both Christ is the same Testator; in both is the same Promise of*

Grace

Grace in Christ; in both is required the same obedience of faith and life.

XVI. *They are deceived then who make Parallel distinctions of the Old and New Testament; of the Covenant of Works, and of Grace; of the Law, and Gospel: for in both, the Testament or Covenant is the Covenant of Grace; in both, the Law and Gospel are urged.*

XVII. *But the administration of the Old and New Testament differ first in time; because the Old Testament was exhibited before Christ; but the New is administered, Christ being now exhibited; that was to continue onely till Christ, this for ever.* 2 *In place or amplitude, for that was proffered to the people of Israel onely, this extends it selfe through all the world.* 3. *In clearnesse; because the free promises of Christ are more clearly preached in the New Testament, and confirmed, the shadows of Types and Ceremonies being abolished.* 4 *In facility; because the administration in the Old Testament, was more laborious than in the New.* 5. *In sweetnesse; for in the Old Testament, the perfect obedience of the Law is oftener urged, yet not excluding the promises of the Gospel; yet to that end, that they might be compelled to seek Christ by that rigorous exaction of obedience, as it were*

by a School-master: but in the new Testament, the promises of the Gospel are more frequent, yet not excluding the Law, which drives us to new obedience, to be performed by the grace of Regeneration.

XVIII. *Hence then it is manifest, in what sense the new Covenant is opposed to the old, in* Jeremiah.

Jer. 31. 31, 32. *Behold the days come, saith the Lord; in which I will make a new Covenant with the house of* Israel, *and the house of* Judah; *not according to the Covenant which I made with their Fathers when I took*, &c. and v. 33. *But this shall be the Covenant, &c. I will put my law in their inward parts, and write it in their hearts.* v. 34. *And they shall teach no more every one his neighbour, &c. they shal know me from the least to the greatest.* In these words, regard is had to the third and fifth difference: to this, when mention is made of the law written in Tables of stone, and afterwards to be written in their hearts: but to that, when he promiseth a clearer knowledge.

CHAP.

CHAP. XXII.

Of the Seals or Sacraments of the Covenant of Grace in general.

HAving spoken of the Covenant proffered to us; now follows the Confirmation thereof by Sacraments, as it were by Seals of the Covenant of Grace

A *Sacrament* is a Sacred action instituted by God, in which that grace which Christ hath promised to the Covenanters is sealed by visible signes on Gods part, and they are tyed on their part to obedience

The RULES.

I. *The word* Sacrament, *which of old was used for a military Oath, or for money deposited in stead of a pledge by those who were in suit of law, is not unfitly applyed in the Church to the signes of Grace.*

For by Sacraments, as it were by solemn oaths, we are bound to observe what is promised in the Covenant; and the same are to us pledges of grace promised in the Covenant.

II. *It is called also a* Mystery, *as it signifieth some secret and divine thing proposed in signs and types: yet the word* Mystery *is further extended, than the word* Sacrament: *seeing every sacrament is a mystery, but all mysteries are not sacraments.*

III. *Sacrament sometimes is taken properly for the whole action, as it containes both the signe, and thing signified; but Synecdochically it is onely taken for the signe.*

IV. *According to the first sense it is already designed; but in the other sense it is defined a visible signe of an invisible grace.*

V. *The principal efficient cause is commonly the whole Trinity; but particularly Christ that Angel of the Covenant.*

VI. *The instruments of administration, are the Ministers lawfully called.*

VII. *The instrument by which the Sacraments are effected, or by which the signs are consecrated, is the Word of Institution, consisting chiefly of two parts, to wit, a precept of the due administration and receiving; and a promise of the fruitful efficacie of Sacraments.*

VIII.

VIII. *The word of institution doth not change the quality, or substance of the elements, but only their use, and that not by any secret vertue inherent in the words themselves, as the Papists say, but by Gods ordination.*

As a stone by the Magistrates appointment is changed into a landmark, the substance and qualities thereof still remaining: so, as *Austin* saith, the Word being joyned to the element, it becomes a Sacrament, the quality and substance remaining, onely the common use is changed into a sacred.

IX. *It is false also which they teach, That the Ministers intention is of such absolute necessity, that without this there can be no Sacrament.*

For if the Sacrament depend not more on Gods institution, than on the Ministers intention; wretched consciences will be deprived of all comfort, who know not the Ministers thoughts whilst he administers.

X *They do also foolishly set in opposition the Word preached, and the Word of Institution; for these differ not really, but in some respect onely, seeing a Sermon is but the explication of the Word: therefore the Word of Institution belongs to the essence of of the Sacrament, but the Word preached to the manner of administration.*

XI. *The outward and terrene matter of the Sacrament, is the visible* Signe *or* Element.

XII. *The inward or heavenly matter, is the thing signified, to wit* Christ *with all his benefits.*

XIII. *The external form consisteth in the lawful administration and participation of the Sacrament according to Gods command.*

XIV. *The internal forme is the analogie of the sign and thing signified.*

XV. *Therefore the union of the sign, and thing signified, is not physical or local, but habitual, as the signe represents the thing signified; and while the signe is given by the Minister, the faithfull receive the thing signified from Christ.*

XVI. *Yet we deny not the presence of Christ, and of his body and blood, in the action of the Sacrament: for besides that he is present in his Divine* Person, *he is not wanting in the presence of his Spirit to his own body and blood, not locally, but sacramentally.*

There is a threefold presence, besides that which is local. 1. Symbolical, when things are represented to the mind by some sign or symbol, as things by words or voices, man by his image. 2. Spiritual when we represent to our selves, by faith some spiritual thing not present

sent; as *Abraham* represented to himself and saw the day of Christ, *Joh.* 8. 56. 3. A Virtual, when that which is distant in place, is present in power and efficacy: as the Sun. These three ways of Presence meet in the Sacrament; for the body and blood of Christ are present to us, 1. Symbollically, as they are represented by an external sign. 2. Spiritually, as we apply by faith, to our selves Christs body and blood with his merits. 3. Virtually, as we perceive the fruit thereof by faith in our hearts. The first degree of Sacramental presence, belongs also to infidels; the second and third, to the faithfull only. Therefore although Christs body by local presence is far distant from the symbole, as heaven is from earth, yet there is a sacramental presence. Presence is not opposed to distance, but to absence.

XVII. *Neither are therefore Sacraments empty signes, because the symbole and thing signified are not locally united; for there remain notwithstanding,* 1. *The signes signifying,* 2. *Exhibiting,* 3. *Applying,* 4. *Sealing.*

We must carefully observe these four sorts of signes, against those who cry out that we have nothing in the Sacraments but empty signes. Signes then are either significant only, as a painted image signifieth a man; or exhibiting also, as a scepter, keys, and such like, which being exhibited, regal power is also conferred, and leave to enter the house; or they are besides applying signes, as that promise of God to preserve the 144000. this the Angel applieth to

to each one, by setting a mark on his fore-head *Rev.* 7. 3. Or lastly, they are confirming and sealing signs, as earnests, seals, and such like. Now these four degrees meet in Sacraments: for, 1. The outward symbols do signifie and represent Christs body and blood. 2. Together with the signe, the thing signified is exhibited; yet not in the signe, but in the Sacramental action; the Minister exhibiting the signe, and Christ the things signified. 3. The thing signified generally promised to the faithful in the Gospel, by the exhibition of the sign is applied to every one of the faithfull. 4. The same promise is confirmed by the Sacrament; whence they are not onely called signs but seals also, *Rom.* 4. 11.

XVIII. *From the union and relation of the thing signified, with the sign; there ariseth a sacramental phrase or speech, in which the thing signified is predicated of the sign: In this manner of speech is expressed what these outward signs signifie, rather than what they are in themselves, or in their own nature.*

Gen. 17. 19 Circumcision by a sacramental phrase; is called the *Covenant*: but v. 11. properly, the *Sign of the Covenant*: Exod. 12. 11 the Lamb is called the Passeover: which place is vindicated from our Adversaries exceptions, by the like sayings, *Mar.* 14. 12. *And the first day of unleavened bread when they killed the passeover*, Luc. 22. 7. *The day of unleavened bread came, in which the Passeover was to be killed.* ver. 8. *Go and prepare the Passeover for us, that*

that we may eat. ver: 11. *There is an Inne, where I must eat the Passeover with my Disciples.* and v. 12. *There prepare the passeover* verse, 15. *I have desired to eat this Passeover with you.* To this purpose serve all those places, in which Expiation is attributed to sacrifices, and purification to water and washings; also in which the name *Jehovah* is given to the *Ark*, or to *Jerusalem*, Psal. 47. 6. Ezek. 48. 35. Like testimonies are in the New-Testament. *Mat.* 26. 26, 27, 28. *while they were eating, Jesus took bread; and when he had blessed, brake it, and gave it to his Disciples, saying, Take, eat, this is my body: likewise, taking the cup, and having given thanks, he gave to them, saying, Drink ye all of this, for this is the blood of the New Testament*, &c. See the like places in *Marke*, *Luke*, and 1 *Cor.* 11. so 1 *Cor.* 10. 4. *And the Rock was Christ.* Eph. 5. 26. *That he might sanctifie his Church, having purged her with the washing of water.* Col. 2. v. 12. *Being buried with him in baptisme.* Heb. 9. 13. *For if the blood of buls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh.* Yea, the very same is seen in other speeches, besides sacramental, as *Gen.* 41. 27. *The seven cows, are seven years*; that is, types, and figures of seven years: *Revelations*, 17. 9. *The seven heads, are seven hills*; and verse 12. *The ten horns, are ten Kings.*

XIX. *This kinde of speaking, is called a Sacramental Metonymie of the thing signified,*

fied for the signe. Now it is not material whether the trope be in the attribute, or in the copula, *or coupling of the words; for though the trope may be in the attribute, yet the cause or ground of the trope is in the* copula.

The material cause of a simple enunciation consisteth in the subject and attribute; but the *copula* being affirmed or denied, makes up the formal part by which it becomes true or false, Proper or figurative: for as often as things of different natures are affirmed or joyned by the *copula*, that speech is false or tropical, the seal therefore of the trope is in the predicate; but the cause thereof is in the *copula*. Whereas then the *copula* (*is*) in this enuntiation, *This is my body*, conjoints things of different natures, to wit bread and christs body: necessarily the speech must be false, but to say so were blasphemy, or else tropical: Therefore the interpretation of such speeches is plain: bread is the body of Christ, that is a Sacrament of his body: Circumcision is Gods covenãt, that is, a sign or sacrament thereof seven kine are seven years: that is figures of seven years, so we are said to be cleansed with water sacramentally, because baptisme or washing is the sacrament of cleansing: so sacramentally, the sacrifices of the Old Testament are said to expiate, because they were tipes of expiation by Christ,

XX. *The end of Sacraments, is the sealing of the Covenant of Grace.*

XXI. *The*

XXI. *The effects of the Sacrament, are not justification or sanctification, as if it were by the work wrought; but the confirmation and sealing of both benefits*

This is plain, by the example of *Abraham*, who before he was circumcised was justified, *Rom.* 4. 11. Therefore the *Pontificians* falsely affirm that the Sacraments confer remission of sins, and such like benefits by their own inward vertue out of the work wrought: These Places then of Scripture, in which such things are spoken of the Sacraments, are to be expounded by a Sacramental Metonymie, as is said.

XXII. *Sacraments are common to all that are in the covenant, in respect of the signes; but proper to the Elect, in respect of the thing signified*

XXIII. *Sacraments are necessary to salvation, not simply and absolutely, as if they were the prime causes thereof? but hypothetically as they are ordinary means of salvation to be used, as Christ hath commanded.*

Hence saith *Bernard*; Not the want, but the contempt damneth.

XXIV. *The Word and Sacraments agree in substance? for what the testament promiseth, the seal confirmeth: but they differ,* 1. *In that the word*

word is received by the ear, the Sacraments perceived by the eye, so that the Sacrament is a visible word. 2. *Because the word of the Gospel is general; but by the Sacrament, the promises of the Gospel are applied to every believer.* 3. *Because by the Word, faith is ordinarily begot; and confirmed by the Sacrament.*

Sacraments are of the Old Testament, or of the New. Of the Old Testament, there were two principal and ordinary; to wit, Circumcision, and the Passeover.

Of these we have handled in the doctrine of the Ceremonial Law.

Of the New Testament, there are two, Baptisme, and the Lords Supper.

The Rules.

1. *The Sacraments of the Old and New Testament agree in the thing signified, in respect of substance, to wit, Christ with his benefits, which is the kernel of all the Sacraments.*

Heb.

Heb. 13. 8. *Jesus Christ yesterday, and to day is the same, and for ever.* Rev. 13. 8. *The Lamb slain from the beginning of the world*; to wit sacramentally, in the sacrifices and Passeover.

II. *Baptisme doth answer Circumcision analogically; so doth the Lords Supper the Passeover: For as Circumcision was the Sacrament of initiation, or of ingrafting into the Covenant of regeneration, or spiritual circumcision, so is Baptisme; And as the Passeover was the Sacrament of spiritual food, even so is the Lords Supper. Hence the Holy Supper succeeded the celebration of the last Passeover.*

III. *The difference between the Sacraments of the Old and New Testament, consisteth* 1. *In external signes.* 2. *In the manner of signifying; for there was signified, that christ was to be exhibited; here exhibited* 3. *In number: For besides Circumcision and the Passeover, they had also other Sacraments; We have none besides Baptisme and the Lords Supper.* 4. *In amplitude; for the New-Covenant doth not extend it self to one and the same people.* 5. *In continuance; for those continued only till Christs first coming, but these remain to the end of the World.* 6. *In clearnesse.*

IV. *The*

IV. *The difference then which the Pontificians feign, is false;* 1. *That the Sacraments of the Old Testament were types of the Sacraments of the New Testament.* 2. *that the Sacraments of the Old Testament did only shadow out justifying grace; but that ours have really in themselves the Body of spiritual good things.*

As for the first difference; it is one thing to be a type of Christ, & another thing to be types of the Sacraments in the New Testament. That Circumcision and the Passeover were types of Christ, is said; but that they were types of our Sacraments I deny: for it were most absurd to think, that they were instituted onely to represent ours. The other difference also is false: for both in those Sacraments, and in these Christ with his benefits are the matter and marrow. But the difference betweene the Sacrament of the Old and New Testament is rather this; that *they were shadows of spiritual good things, whereof Christ was the body*, Col. 2. 17.

V. *Neither will it follow that therefore the Sacraments of the New Testament are not better than these of Old, because they do not conferre justifying grace for the work wrought: for their prerogatives remain, as they are expressed in the third Rule, chiefly the second and sixth*

Here

Here it is wont to be objected, that if we acknowledg not this their fictitious difference, the Sacraments of the Old Testament will be clearer than these of the New; for the Passeover represents Christs death, clearer than the Bread in the Lords Supper. But we must know wherein the clarity of a Sacrament consisteth chiefly; to wit, not in external signes onely, but in the Sacramental word. Now are not these words very clear: *This is my body, which is given for you; This is my blood which is shed for you?* There is nothing so plain concerning Christs death, in the Passeover. Besides, it is false, that the killing of a Lamb was a clearer signe; because many more and obscure ceremonies were added to the killing of the Lamb; as also because the breaking of Bread, the pouring out of Wine, and the receiving of both, do most clearly represent the breaking of Christs Body, the shedding of his blood, and the participation of both.

VI. *In vain do the Pontificians reckon among the Sacraments of the New-Testament, Confirmation, Penance, Extreme Unction, Ordination of Ministers, and Matrimony.*

Three things are required to a Sacrament. 1. That it be instituted by God under the Covenant of Grace. 2. That it may have an external Symbol ordained by God. 3. That the Promise of grace may be annexed to it. Now these three belong only to Baptisme and the Lords Supper, and not

not to any of the rest. Confirmation is a Popish ceremony, in which the Bishop or his Suffragan having asked certain questions of the party baptized, concerning the Heads of Religion, besmears him with a little oyntment, putting a linnen cloth on him, not to be removed by the witnesses before the third day; and he cuffs him, the better to remember the matter, and that he may be sufficiently furnished with the holy Ghost against Satans tentations. But where in Scripture do we read of the institution of this Sacrament, and of its ceremonies? where is the Promise? We may more truly call this the Popes excrement; than a Sacrament and that mark which the Beast puts upon the forehead of his worshippers, *Rev.* 13. 16. Therefore impiously do they prefer this Sacrament to Baptism; for they teach plainly, that Baptism is perfected by it, and that in this there is a greater measure of spiritual gifts than in Baptism: and whereas any Priest or Pastor may administer Baptism, yea any Lay man, or woman; Confirmation must onely be performed by the Bishop or his Suffragan. Penance is a Sacrament with them, in which the sinner having given tryall of his repentance, is absolved by the Priest. We indeed acknowledge that repentance is enjoyned to sinners, and that power of absolving is given to Ministers; though they feign a far other penance and absolution, as shall appear hereafter: But in the mean while, there is no outward symbol instituted by God which hath a promise; neither can these words, [*I absolve thee*] be in stead of a symbol, as *Bellarmine* would have it. Extream Unction is a Sacrament amongst

amongst them, in which the Priest having rehearsed some Letanies, anointeth the party that is dying, with hallowed oyl of the Olive, in those parts of the body, where the seats of the five Senses are; and this he doth after the parties confession and absolution, to the end he may recover his health, if it be expedient for him, and that the remainder of his sins, after he hath received the other Sacraments, may be wiped away. Christ indeed promised his Disciples, that the sick, on whom they were to lay their hands, should recover, *Mar.* 16. 18. *James* also commanded that the sick should be anointed; after imposing of hands and prayer by the Elders: which ceremonies were not Sacraments, but voluntary rites joyned with miracles, which together with the gifts of miracles are expired. Therefore between extreme Unction, and this, there is no similitude: For, that I may say nothing of that magical exorcism with which the oyle is hallowed, it is certain, that in the Apostles time, not onely dying people (as now in Popery) but any also that were sick; were anointed. Ordination is a Sacrament among them, in which the Bishop alone or his Suffragan layeth his hands upon the *Minister*, and delivereth to him with solemn words a Book, a Platter, a a Pastoral staff, *&c.* using also the ceremonies of Unction & Shaving, and imprints on him an indeleble character, to confer Justifying grace. Whereby he might rightly use the power of the Keyes. Now although Ministers may be ordained by imposition of hands and prayers, after the example of the Apostles, yet this Imposition is a thing indifferent: but for the Po-

Popish ceremonies, they are partly Jewish, as anointing, partly Heathenish, as shaving, expressly forbid, Lev. 19 27. Marriage is no Sacrament of the Covenant of grace, both because it was instituted before the fall, as also because it is Common to all that are within and without the Covenant: yet we deny not but that Marriage is a representation of that spirituall wedlock between Christ and his Church; but if for this it were a Sacrament, then there should be so many Sacraments, as there be Parables and Allegories. Hence divers Schoolmen have denyed this to be a Sacrament: And in what esteeme it is among the Papists, appears by this that they make an irreconcileable war betweene Marriage and Ordination, and forbid Marriage in their Clergy, as if it were an unclean thing.

CHAP. XXIII.

Of Baptisme.

BAptisme is the first Sacrament of the new Testament, in which the Elect being received into the family of God, remission of sins, and regeneration in Christ's blood, and the Holy Ghost, are confirmed by the outward sprinkling of water.

The

The Rules.

I. The word Baptisme signifieth a dipping and aspersion, or washing.

That it signifieth aspersion, appears in *Mar.* 7. 4. *And when they come from the Market, they eat no, except they be wash'd.*

II. *Here are four appellations of Baptisme to be considered.* 1. *The Baptisme of water* [a]. 2. *Of light or doctrine* [b]. 3. *Of the Spirit, or gifts of the Spirit*. 4. *Of blood or martyrdom* [d].

[a] *Matth.* 3. 11. *I baptize you with water.* [b] *Matth.* 21. 25. *The baptisme of John* (that is, all his ministry, both of doctrine and baptisme) *whence was it? and Act.* 18. 25. Appollo *knew only the baptisme of John.* [c] Act. 1. 5. *ye shall be baptised with the Holy Ghost.* Matth. 20. 22. *Can ye be baptized with the Baptism wherewith I am baptized?*

III. *Christ our Lord is the principal efficient cause; but the instrumental, is the Minister lawfully called.*

IV. *Therefore we hold not that baptisme lawfull, which is administred by any private man or a woman as in Popery.*

For

For if in earthly Commonwealths that is not accounted of, which a private man doth without command; how much lesse can Christ be pleased with such disorder in his Church?

V.* *The outward matter is water: But for oil, salt, spittle, and other things which Papists joyn to this element, belong rather to the profanation, than administration of baptism.*

A. R.

The outward matter of Baptism is water.] *I will here adde the reasons why water is used in Baptism.* 1. *Because the dipping in water represents Christs death & burial, & withal our mortification; so the rising out of the water is a shadow of his resurrection, & our spiritual vivification.* 2. *water is a cheap and common element, therefore obvious, and easily obtained.* 3. *In the beginning the spirit moved on the waters, and was the cause of generation; so in the baptism of water and the spirit, is effected our regeneration.* 4. *water washeth away the filth of the body, so doth baptism the spots of the soul.* I will pour upon you clear water, and you shall be cleansed from all your iniquities, *Ezek.* 36. *by this water,* Eph. 5. *Christ cleanseth his Church.* 5. *water quencheth the thirst of the body, so doth Baptism the thirst of the soul.* 6. *water cooles the heat of the body, so doth baptism the heat of Gods wrath, & the fire of our lusts,* 7. *Baptism is the Sacrament of illumination,* Heb 6 4 *and*

& 10. 32. *Therefore* φωτίζειν *to illuminate, is uſed for baptiſing; and baptiſm is called* φώτισμα *illumination; and the dayes of baptiſme were called the dayes* τῶν φώτων *of light. Now water is a diapharont body, by which light is tranſmitted to us, ſo is mental illumination by the water of baptiſm, in which now we are not dipped, but beſprinkled, which is all one: for the gifts of the Spirit are expreſſed by the ſprinkling of clear water, in* Ezekiel, *and by the ſprinkling of water in the old puriſications, and by the ſprinkling of the Lambs blood in the Paſſeover, to which the Apoſtle alludes,* Heb. 10. having our hearts beſprinkled from an evill conſcience.

VI *The internal matter is Chriſt, with his death, buriall and reſurrection with other benefits.*

VII. *It's external form conſiſteth partly in actions, partly in words.*

VIII. *The action is the aſperſion of water; which is uſed for dipping.*

The dipping in, and riſing out of the water, was a clear ſymbol of Chriſts burial and reſurrection: But becauſe of the weakneſſe of Infants, in cold countries, we uſe ſprinkling; which probably was uſed by the Apoſtles, when they baptized in private families.

IX *It is not much materiall, whether one aſperſion or three be uſed: ſo it be void of ſuperſtition, and that it be not performed drop by drop, or by the finger, but ſo that the ſymbol may anſwer the ſprinkling or waſhing.*

X. *The word by which Baptism is to be administred, is to be comprehended in Christs institution, especially in these words*; I baptise thee in the name of the Father, of the Sonne and of the Holy Ghost.

XI. *The Latine tongue in Baptisme, and the superstitious consecration, or exorcisme of the water; are repugnant to the form of Baptism.*

XII. *The internal form consisteth in the analogy of asperſion, and remission of sins; as also of regeneration or sanctification.*

In this, Baptism answers the legal aspersions, by which likewise remission of sin by the blood of Christ was shadowed: Water also, as it cleanseth from filthinesse, and moistneth the Plants, doth adumbrate regeneration, whereby we dye to sin, and live to righteousnes: See *Rom. 6. v. 1. &c.*

XIII. *The end of Baptisme; besides those which are common to it, and the Lords Supper, is the sealing of our regeneration, and of our reception, or ingrafting into the family of God.*

XIV. *The subject of Baptisme; are all that be in the Covenant; even the children of those who are reckoned among the number of the Covenanters.*

This

This rule is grounded, 1. on Christs command, Matt. 19. 14. *Suffer little children, and forbid them not to come to me*; they ought not then to be kept off from Baptism, whom Christ will have to be brought to him. The words used in this place, and Luke 18. 15. Of *little children* and *infants*, are emphaticall. 2. On the reason alledged by Christ, Mat. 19. 14. *For of such is the kingdome of heaven*; For if to them the kingdome of heaven, and the Covenant of Grace belong, the seale of the Covenant must needs appertain to them also; but they are capable of this Covenant, Gen. 17. 7. *I will be thy God, and of thy seed.* Act. 2 v. 39. *To you and to your children is the promise made.* 3 On the analogy of circumcision; for with this Sacrament Infants were initiated. 4. On the example of the Apostles who are said to baptise whole families, *Act.* 16. 15, 33. It were a foolish thing to apply that rule, 2 Thess. 3. 10. [*If any will not work, let him not eat*] to Infants: so perversly doe the Anabaptists wrest the places of Scripture to a contrary meaning; in which those that are of years, are commanded to be taught, before they are baptised.

XV. *Infants have both Faith and Reason: although not in the fruit, yet in the seed and root; though not in the second act, yet in the first; though not by an outward demonstration of the work; yet by the inward virtue of the holy Spirit.*

XVI *But concerning the Infants of Infidels, the case is otherwise; who are not born of Parents, even so much as either of*

them a Believer: for they are not to be baptized till they be of discretion, and are able to testifie their Faith.

XVII. *The Baptisme of Bels, is a horrible prefanation of the Sacrament, and joyned with abominable idolatry.*

XVIII. *As naturally we are born, before we eat; so baptisme is before the Lords Supper.*

XIX. *Baptisme is not to be iterated, if the essentials thereof were used.*

Hence it is, that our Church ratifies the Baptisme of the Popish Church; not as it is abused there, but as it is administred in the name of the Holy Trinity.

XX. *Baptism is necessary, not absolutely, but in respect of Christs command; neither must we feign such a necessity, as permits any other besides the minister to baptise; or, to cause us think they are excluded out of heaven, if they die unbaptised.*

XXI. *The Baptisme of Christ, and of* John *are in effect the same.*

The *Pontificians* deny that *John's* baptisme was instituted by God; against these plain testimonies; Mat 21.25. Luke 3. 2. and 7. 30. Joh. 1.33. Neither matters it that *John* distinguisheth between his baptisme and Christs, Mar. 1.8. For there the opposition is not between baptisme and baptisme, but a comparison onely between the office of the Minister in Baptisme, and Christ; for the Minister giveth the Symbol

bol, but Christ the thing signified. They say that such as were baptised by *John*, were rebaptised, Act. 19. 1. &c. If they were rebaptised by the Apostle, we gather that they were not rightly baptised by some, who were imitators of *John*. neither yet can we find out of the text, that they were rebaptised: for those words, v. 5. are not *Lukes* concerning *Paul*, but *Paul's* concerning *John* and his disciples: therefore this place favoureth neither Papist nor Anabaptists.

CHAP. XXIV.

Of the Lords Supper.

THe Lords Supper is the other Sament of the New Testament; in which Christians that are of age, receive spiritually Christs body and blood sealed to them in the reception of Bread and Wine according to Christs institution.

The RULES.

I. The Lords Supper is called metonymically the Eucharist, *or Thanksgiving*, Synaxis, *or a collection; the* Lords Table, *the* New Testament, *and Synecdochically, the* Breaking of Bread.

II. It hath the same efficient causes that Baptisme hath.

III. The outward matter thereof, or Signes, are Bread and Wine.

IV The Supper is lame, without both Signes; and to rob the people of the Cup, is Sacriledge.

Matth 26,27. Drink ye all of this. 1 Cor. 10. 16 The cup of blessing which we blesse, is it not the Communion of Christs blood? And 11. v. 26. As often as you shall eat this bread, and drink of this Cup, you declare the Lords death.

V. The inward matter is Christ, with all his satisfaction and merit.

VI. As it is Jewish Superstition, to use unleavened Bread; so the Popish Penny Wafers are superstitious reliques.

VII. Its outward form consists in Actions and Words.

VIII. The Actions are the breaking of Bread, and powring out of Wine, the distribution of both signes, and the receiving thereof with the hand and mouth.

IX. The word is, the whole institution, containing the Eucharist, the command, and the promise; but the promise cheifly.

X. Therefore it is impiety to think that the bread is turned into Christs body only, the bare accidents remaining; by the low mumbling

mumbling of these five words, For this is my body, *and that with one breath, and the Priests intention.*

XI. *The internal forme consisteth in the Analogie of the sign, and the thing signified: in which, by Bread and Wine are signified Christs body and blood, as spiritual meat and drink; but by the breaking of Bread, and powring out of the Wine, are represented the breaking of his body or crucifixion, and shedding of his blood; and lastly, by the distributing and receiving of both, the applying of Christs death.*

XII. *The breaking of Bread is not a thing indifferent.*

For Christ made use of this himself, and commanded it to be used; saying, *do this*; which he himself explained, adding, *This is my body which is broken for you.* From this the Supper, is so called, by this also the Churches union is shewed. 1 Cor. 10. 17. *we being many, are one bread and one body; for we are all partakers of that one bread.*

XIII. *The words,* This is my body, *can neither be meant of transubstantiation, nor of consubstantiation: but the meaning is, This (to wit the Bread) is the Sacrament of my body.*

The Papists interpret the words thus: That which is contained under the kind of Bread, is my Body. The *Lutherans thus: in, with under* this is my Body. The reason of our interpretation, is explained in the former Chapter. They say that it is absurd to use tropical phrases which are obscure, in Christs will and Legacie, But, 1. This supposition of theirs is false, that tropical phrases are obscure; for we use tropes oftentimes to illustrate. 2. It is false also that tropes are not used in Wills and Testaments: for *Jacobs* Will shews the contrary, *Gen* 49. And *Moses's*, *Deut.* 33. *Davids*, 2 Sam. 23. *Tobias*, 4. *Matathias*, 1 Mac. 2 3. If there be no trope in the Lords Supper, then let them shew how the Cup can be called the New Testament in his blood, without a trope. That saying of *Austins* (*Adverſ. Adimant. Manic. cap* .12.) is worthy here to be set down. *The Lord doubted not to say,* this is my Body, *when he gave the Signe of his Body.*

XIV. It is one thing to say, that Christ is present in the Bread; and another to maintain his presence in the Supper: for Christ is present in his Deity and Spirit; he is present also in his body and blood, by a Sacramental presence; 1. *Of the Symbol, not that he is present in the Bread, but that he is presented by the bread as by a symbol.* 2. *Of Faith, whereby we apply Christ with his merits to us.* 3. *Of Vertue and efficacie.*

XV. The

XV. The proper end of the Supper (not to speak of others) is, to seal our spiritual nutrition or preservation to life eternal, by the merit of Christs death and obedience; whence depends the union of the faithfull with Christ, and with themselves

XVI. It is an intolerable abuse, to take this Sacrament to prove ones innocency, in the courts of justice, to confirm mens covenants, to prosper our purposes and actions &c.

XVII. The Lords Supper must be often times taken.

As often as you shall eat this bread, &c.	1 Cor. 11. 26.

XVIII The Supper differs from Baptism, not only in external signes, but in its proper end: because Baptism is the sign of, spiritual Regeneration; but the Supper of nutrition also in the object or subject to which, for Baptism is given to Infants, the Supper to those onely who are of years, and have been tryed: they differ also in time, for Baptism is used but once, the Lords Supper often times.

XIX. The Popish Masse is altogether repugnant to the Lords Supper.

1. The holy Supper is instituted by Christ, the Masse by the Pope: 2. the Supper is a Sacrament instituted in memory of Christs sacrifice which was once offered, but the Masse among Papists is the sacrifice it self to be offered every day: the Ancients indeed called the Lords Supper a sacrifice; yet not expiatory for sins, but Eucharistical, and such as is joyned with prayers, and charitable works, which are acceptable sacrifices to God. 3. Christ did not offer himself in the Supper, but on the Crosse; but they will have Christ to be offered in their Mass. 4. Christ instituted his Supper for the living; but the Masse is celebrated for the dead also. 5. In the Holy Supper Christs body was already made by the virtue of the Holy Ghost, not of bread, but of the Virgins blood: In the Masse Christs body is made anew by the Priest, uttering his five words; and that of bread. 6. In the holy Supper, there was and remained true Bread and true Wine, and it obtained this name even after consecration: In the Masse, if we will believe it, there remain onely the outward species of the Element, and the accidents: 7. In the Holy Supper, they all drank of the cup as Christ commanded: in the Masse, the Lay-people are denied the cup. 8. In the Supper, Bread was broken to represent Christs body broken on the Crosse: In the private Masse the bigger Hoast is broken into three parts: the first is for the triumphant Church; the second, for the Church in Purgatory; the third, for the Church here on earth.

CHAP.

CHAP. XXV.

Of the Nature of the visible Church.

HItherto of the outward communion of the Covenant of grace: Now follows the external society of the visible Church, where by all that be called, are accounted for members of the Church: For the Church is considered either in it self, or in opposition to the false Church; the Church is considered in her self in respect of her own nature, and outward administration.

The visible Church then, is a visible society of men called to the state of grace by the Word and Sacraments

The RULES

I. The name of Church and Synagogue, is the same with the Hebrew Kahal *and* Edah; *but the society of Christians is more usually called the church.*

We

II We must carefully here observe the distinction of the word, that we may know of what Church we speak.

III. For whereas it is distinguished into the triumphant, and militant: that belongs to the doctrine of the state of glory; this is for our present consideration.

IV. The militant Church, is divided into the visible and invisible.

V. *The invisible Church, is the company of the Elect only.*

This is called invisible, not as if the men that belong to her were not visible as they are men, but that they are not perceived as they are elect: for the Lord knowson'y who are his, 2 Tim. 2. 19.

VI. This belongs to the doctrine of special vocation; for by her proper effects, to wit, faith, charity, and such like, the elect which are the invisible Church are known.

VII. The visible Church is the company of all that are called in common, as well Reprobates as Elect.

VIII This word Church visible, is ambiguous: for properly it is meant of the universal Church, dispersed through the whole World; more strictly, of any particular Church

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as of France, England, Holland, *&c. but most strictly, of the representative Church, or the company of Pastors and Elders.*

IX. *Her efficient cause in common, is the holy Trinity; in particular Christ.*

X. *The matter of the Church are they who are called in common, and received into the Covenant of grace, and Infants that are born in the Church.*

XI. *Neither unbaptised Infants, nor Catechumeni nor excommunicate persons, are to be excluded out of the number of the Churches members.*

The two former sorts of men belong to the Church by the right of covenant, though not of profession; but for the third kinde, though they be cast out of some particular Church, yet they are not simply ejected out of the catholike though the Papists excommunicate them.

XII. *The form of the Church consisteth in a double union: the first is of her conjunction with Christ her Head; the other, of her members among themselves.*

XIII. *The first union is in this, that in the Church not onely Christ as the head, is eminent; but also as the head, he communicates his gifts and vertue to the members,*

Ephes.

Ephes 1. 22. &c. *And he hath appointed him over all thinges to his Church, which is his body, and the fullfilling of him, who filleth all in all.* and cap. 5. 23. *For the man is the head of the woman, even as Christ is the head of his Church: and giveth salvation to his body &c.* Col 1 18. *And he is the head of the Church, which is his body.*

XIV. They make a monster of the Church, who set up any other universal head thereof besides Christ.

For as she is not headlesse, so is she not many headed, for of one body there is but one head, except it be a monster: neither must therefore the Church, because visible, have a visible head one earth: for properly the Elect onely are members of the Church; therefore though she be visible in respect of outward administration, yet she is invisible in respect of the Elect, and of their union with Christ.

XV. The other union of the members, or of particular Churches among themselves, consisteth in the unity of profession, faith, and charity.

Ephes 4 4, 5 6 *There is one body, and one spirit, even as you are called into one hope of your vocation: there is one Lord, one Faith, one Baptism, one God and Father of all, &c.*

XVI. The principal end of the Church is Gods glory, the proximate, our salvation.

XVII. of

XVII. *Of the adjuncts we must observe her Titles and Notes.*

XVIII. For her titles, she is called One Catholike, *and* Holy.

XIX. Christs Church is one, in respect of the form now explained.

XX. She is Catholike; in respect of the union of time: place and persons

The Church Catholike hath a treble signification; 1. A very general one, to wit of the whole society of men and Angels. 2. A more particular of the company of all elect men. 3. Most special of all, of the visible militant Church.

XXI. She is Catholike in respect of time, because she hath not utterly failed since the begining of the world; but still there hath been some visible Church.

As the light of the Moon decreaseth, though her substance never wasteth: even so although the light of the Church is sometimes clearer, sometimes obscurer; yet she remains the same still and visible too; not to Hogs eyes, but to the godly.

XXII. In respect of place and persons, she is Catholike; because she is not tyed to place and persons.

Matth.

Mat. 24. 14, 15. *This Gospel shall be preached through all the world.* Acts 10. 34, 35. *Of a truth I perceive, that God is no accepter of persons; but in every Nation, he that feareth him and worketh righteousness is accepted with him.*

XXIII. *The Church is holy in common, because of her calling and covenant; but particularly in respect of the Elect, who are holy in Christ, by an imputed righteousness begun in them.*

Concerning the holiness of vocation, God saith to *Moses*, Deut. 7. 6. *Thou art a holy people to the Lord thy God.* Of imputed and begun holiness, *Paul*, 1 Cor. 6. 11. *But you are washed, but you are justified in the name of the Lord Jesus, by the Spirit of our God.*

XXIV. *The inherent holiness of the Church in this life is imperfect, except in respect of Christ, who by his perfection covers her imperfection; and in the hope of future perfection.*

Ephes. 5. 25, 26, 27. *Christ hath loved his Church, and hath given himself for her; that he might sanctify and cleanse her with the washing of water by the word; that he might present her to himself a glorious Church not having spot or wrinckle or any such thing; but that she might be holy, and without blemish.*

XXV. *There-*

XXV. *Therefore the Church is not free from all error; as the Papists say; for although the Catholike Church doth not so erre in the fundamentals of Faith, as to fall off utterly, yet she is not quite exempted from errour, seeing there is no member of her perfect in this life: as for a particular Church, she may both erre and becom a harlot.*

Hence the Church of *Rome*, which in the Apostles time was like the woman cloathed with the Sun, having a Crown on her head, and the Moon under her feet, is so degenerated, that she is likened to the whore sitting upon the Beast, *Rev.* 12. 1, *and* 17. 3, *&c.*

XXVI. The notes of the visible Church are the pure Preaching of the word, and lawfull administration of the Sacraments.

We spake above of the Notes of the invisible Church, that they depend from the works of Vocation: for the notes of the Elect specially called, and of the visible Church are the same. But here these notes are onely considered, by which the Church is undubtedly made visible: now it appears that these are the note of the Church out of these testimonies. Matth 28 19, 20. *Go and teach all Nations, baptzing them in the Name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things which I have commanded you.* Act. 2. 24. *And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking*

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ing of bread, and in prayers, Some adjoyn Ecclesiastical discipline; but this is contained under the two former; for this discipline is required of both.

XXVII. *These notes belong to all Churches alike, so far as concerneth the fundamentals of Religion: but in respect of accidentals, they are in some Churches more, in some lesse.*

XXVIII. *Therefore we are not presently to doubt of the truth of any particular Church, because of every error or abuse,*

For there is so much purity expected, as not to erre in any one article, or in the administration of the Sacraments; so that there be not a falling off from the hinge of salvation, to wit, from the two Tables of the Law, and Faith in Christ, 1 *Cor.* 3. 11, 12. *For no man can lay any other foundation besides that is laid, which is Jesus Christ: Now if any build upon this foundation, gold, silver precious stones, wood, hay, stubble every mans work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work of what sort it is; if any mans work abide which he hath built thereupon, he shall receive a reward; if any mans work shall be burned, he shall suffer losse; but he himself shall be saved, yet so as by fire.*

XXIX. *Of the fifteen Notes of the Church rehearsed by* Bellarmine, *some are true, and agree with ours, from which not withstanding*

standing the Church of Rome *is afar off, but others are ether strangers to the visible Church or they are the Notes rather of the false, than of the true Church; or they are not convertible with the Church, for they neither belong to her alone, nor alwayes.*

1. His first Note is the name Church and *Christians*: But the imposing of names is a matter rather of fact than of right, therefore, an argument taken from the name is of no force, without the thing answer to the name, Rev. 3. 1. *Thou art said to live but thou art dead.* 2. *Antiquity*: but this belongs not to the Church alone, nor alwayes. Not alone, because the world, the Heaven the Elements, have antiquity, yet are not the Church. Not always because the Church hath not been alwayes ancient, there was a time when she was new, true antiquity is the first principle of things, which as it is first so it is most true; therefore, in general, the Churches antiquity is to be reckoned from Paradise; in particular, the Apostolical Church, from the preaching of Christ and his Apostles. But the Church of Rome as it is at this day, arose long after the Apostles times. 3. *A constant duration without interruption.* This indeed is the property of the visible Catholike Church, but depending on Gods promises, it doth more appear to Faith than to sense; and as that is not true antiquity which depends not from the first principle, so there can be no duration which hath not its original from the same. 4. *Amplitude & multitude of Believers,* this belongs not alwayes to the Church, as we

may

may see in that Church that was in the time of our first Parents, *Noah*, *Abraham*, &c. Yea, this note is not naturall to the Church; for there is still the greater number amongst the wicked, Mat. 7. 13. *Enter in at the narrow gate.* & Luke 12 32 *Fear not little flock.* 5. *The successions of Bishops*: But this also neither is the Churches Note alone, nor alwayes. Not alwayes; for as it was not in the beginning of the Church; so it will cease towards the end: not alone; for in the false Church there is found a succession of Bishops; whence we must look rather on the succession of Doctrine than of persons; and the persons are to be judged by their Doctrine, not this by the persons; *They have not* Peter's *inheritance, who have not* Peter's *Faith*, saith *Ambrose*. 6. *An agreement in Doctrine with the ancient Church*; This indeed is a true Note, but it is the same with ours; to wit the purity of the Word and Sacraments, as it was in the time of the Apostolical Church, from which the *Roman* hath fallen. 7. *The union of the members with their head* (the Pope) *and among themselves*. The first limb of this Note belongs to the false and Apostatical, not to the Apostolical Church: that Church is she that worships the Beast, *Rev.* 13. 12. The latter cannot be attributed to the Church alone; *for there is union also among Devils*, Mat. 12. 8. The 8. is *holinesse of Doctrine*, which is the same with the sixth. The ninth is *efficacie of Doctrine*, this also answers the sixth, & our Notes too; but it agrees no wayes to the *Roman* Church. 10. *Holiness of life in the first Authors and Planters of Religion*. Now this Holiness is either inward or outward; if inward, 'tis not a mark of the visible Church. *He is a true Jew that is*

so

so in secret, Rom. 2. 29. *God knoweth who are his*, 2 Tim. 2. 19. If outward, it is false; for Satan can transforme himself into an Angell of light, 2 *Cor.* 11. 14. Therefore the Church is to be judged by her Doctrine, not by the life of her Doctors, Mat. 23. 3. *Whatsoever they bid you observe that observe and do, but do you not after their works.* 11. *The glory of Miracles.* 12. *The light of Prophesy.* But the gifts of Miracles and Prophesy were extraordinary, given to confirm the Gospel, which are now vanished since the Gospel hath been propagated; wherefore the Apostles makes no promises of other miracles and prophesy, But they rather make this bragging of miracles and prophesy a note of the Antichristian Church, 2 *Thes.* 2, 9 *Rev.* 13. 13. And Christ himself saith, that *He will not know such*, Mat. 7. 22 13. The thirteenth Note, is *the confession of adversaries, as Heathens, Jews*, &c. But the authority of such testimonies is as great as the adversaries themselves are, by whose accession nothing is added, and by their want nothing is diminished. 14. The fourteenth, is *the unhappy end of those who have opposed the Church.* 15. The fifteenth, *is the happiness of them who have defended her*: But this Note is so uncertain, that it deserveth not the name of a Note; *For of such, man knoweth not either love or hatred*, Ec. 9. 3. Yea, it is rather a Note of the false Church; for it is certain, that for the most part the Churches condition in this life is wretched and sad, Joh. 16. 20. *Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoyce.*

CHAP.

Chap. XXVI.

of the outward Administration of the Church.

Hitherto of the nature of the Church; now follows its Administration, which is either ordinary: or extraordinary: the ordinary is publike or private; the pblike is eccleſiaſtical, or poblitique; the eccleſiaſtical is that which handleth ſpiritual things: This is either proper to publike perſons in the Church, or common to the whole Congregation.

The proper, is that which is executed by any Miniſter of the church according to his calling. The Miniſters are they to whom God hath committed the charge of his flock.

The Rules.

I. *No man can have the charge of a Church, but he that is lawfully called.*

II. *No*

II. *No man is to be forced to undertake the Ministery.*

III. *Ministers are not to be debarred from Marriage.*

1. Cor. 9. 5. *Have not we power to lead about a Sister, a wife as well as the rest of the Apostles and brethren of the Lord and Cephas?* 1 Tim. 3. 2. *A Bishop must be without reproof, the Husband of one wife;* and v. 4. *One that ruleth well his owne house, having his children in subjection with all gravity.*

Ministers are either ordinary, or extraordinary: They were extraordinary whom God raised upon extraordinary occasions, either to establish a New government in the Church, or else to repair the old government when it was decayed.

Such were the Prophets in the Old Testament: But in the New, *John Baptist*, Christ, the Apostles, Prophets, that is, such as were furnished with gifts of interpreting Scripture; Evangelists, that were the companions of the Apostles and supplied their rooms in their absence; Pastors to rule and teach the Church, and Doctors for the Schools, *Eph.* 4. 11.

The

The Rules.

I. *The marks of extraordinary Ministers, were extraordinary gifts.*

II. *Such were the gifts of Prophesie, Tongues, and Miracles.*

III. *These extraordinary gifts continued so long as it pleased God, and the Churches necessity required them; which being taken away, the ordinary Ministry succeeded.*

Ordinary Ministers are they who be furnished with ordinary gifts, and an ordinary calling. And these are Pastors and Doctors, Presbyters and Deacons. The Pastors are they who are set over a particular flock, to teach them, to administer the Sacrament to them, and to watch over them.

The Rules.

I. *The name of Bishop belongs to all Pastors,* 1 Tim. 3. 1.

II. *Although this custome prevailed in the Church, that he who had the charge of the Dioces of particular Churches, was named* Bishop,

Bishop, *yet the name of* Universal Bishop *belongs to none.*

These are Doctors, who in the Schooles teach youth the grounds of Truth, which they may afterward professe in the Churches.

The Rule.

Pastors differ from Doctors, That in this they have the charge of the Church; these of the Schools: They are to move the affections; these, to informe the understanding of their auditors.

Presbyters are godly and grave men, joyned to assist the Pastors in such things as are fit for the good order of the Church in visiting of the sick, in observing disordered livers, and such like.

Deacons and Diaconesses, of old, were they, who had the charge to gather and distribute the Church goods.

Act. 6.1, &c, *Tim.* 3. 8, &c.

The Rule.

I. *The collection and distribution of Church goods is of Divine right.*

This appeares by the Oeconomie of the Old Testament; for by the command of God Tithes were gathered for the Priests, Levites; and poor. In the new Testament, Christ refused not the money that was offered by godly rich persons, *Luke* 8.3 out of which he sustained his Disciples & freinds and the poor also, *Joh.* 13.29. In the Apostles time the Deacons had charge of the Church goods, *Act* 6,1. *&c.*

II. *As we reprove the covetousnes of the Romish Church, supported with horrible superstition and idolatry in the gathering of Tithes and other Church duties as likewise their profuse wasting thereof upon their pomp and luxury; so among Protestants, they grievously offend God and the Church, who unfaithfully dispense these goods.*

Thus of the proper administration; the common consisteth in the calling of Ministers, in the well ordering of the Church, in judging of Doctrine & controversies, and in the use of the keyes.

The calling of the Ministers, is the choosing of fit men for the church into the Ministery, after tryal had of their life and doctrine, and an introduction of them by some solemn Rite into the Possession of their Office.

The

The Rules.

I. *The chief efficient cause of this vocation is God who inwardly calls Ministers, and furnisheth them with his gifts: but the ministerial cause is the whole Church, or at least the representative, consisting of Pastors and Presbyters, or other Churchmen, and not the Bishop or Pastor alone.*

For the Apostles never challenged to themselves alone the right of Election, *Act.* 1. 23. and 6. 5. and 14. 23.

II. *Three things are required to a lawfull calling; triall, election, and confirmation.*

III. *Triall is both of life and doctrine; and the life must be first tried before doctrine: for he is not to be admitted to the triall of Doctrine, whose conditions are not to be endured.*

IV. *The manner of Election is this: After the pouring out of fervent prayers to God, the persons being named out of whose number one is to be chosen; either by the vocall suffrages of all, or of the greatest part, or else by holding up of hands, that one is elected.*

V. *Confirmation is the introduction of the partie elected, in which publike prayers being premised, he is recommended to the Church and his calling is confirmed by imposition of hands.*

VI. *Pontificians falsly say, that that is an unlawful calling, which is done by the Presbyters without the Bishop.*

For Bishops have not by Divine right, greater power and authority.

VII. *The Reformed Church hath ratified the calling of them, who in our fore fathers time reformed the Church; not as if it proceeded from Popery as a bunch or swelling of the Church, but as principally they were called by God, and furnished with gifts.*

They object, that such men were called under Poperie, but that their vocation is expired since they fell off: We answer that they are falsly accused of falling off; for they have not fallen off from the Gospel, to the preaching of which they were called even in Poperie, but from the corruption of the Gospel: neither have they cause to cry out that they were called to preach the doctrine of the Romish Church; for whereas they comprehend their doctrine under the title of the Gospel, the Minister, who observeth,

that

that in very truth it is far from the Gospel, he by the right of his calling might contradict the same. Although then they have revolted from the Romish Church, yet they have not revolted from their calling.

VIII. *Neither can they produce any thing whereby they may infringe the calling of our Ministers, performed according to the former Rules above handled.*

For 1. When they ask by what right we teach? we answer the same that Christ did to those that asked the same question, Mat. 21. 25. *The Baptism of* John *whence is it, from heaven or from men?* Even so we say, the Doctrine of our Ancestors, which is preached among us at this day, whence is it? Is it repugnant to the word of Christ and his Apostles, or is it consonant? If it be repugnant, let them shew in what Articles: If it be consonant, they cannot reprove our vocation For where the true Doctrin hath place, there the vocation is lawful: Besides, that calling which answers the example of the Apostles and Primitive Church, is lawfull; but that our calling is such, cannot be denied.

The power of judging Doctrines, is that whereby the Church enquires into mens Doctrine, and cuts off the controversies that trouble her.

The Rules.

I. *Every private man may and ought to judge of the Doctrine he professeth, whether it be consonant to Scripture or not.*

Act. 17. 11. *The men of Berea dayly searched the Scripture, whether these things were so.* 1. Cor. 10. 15. *I speak as to those who understand, judge you what I speak.* 1 Joh. 4. 1. *Beloved, believe not every Spirit, but try the Spirits if they be of God.*

II. *This ought to be done also by the Presbytery or assembly, when any great controversie ariseth.*

III. *As the holy Spirit is the chief Judge of controversies; so the Scripture, which is the voice of the holy Spirit, is the rule by which the straight is known from the crooked.*

The power which concerneth the well ordering of the Church, is that which determines what things ought to be done decently in the Church.

The Rules.

I. *The object of this power, are the outward circumstances of Divine Worship; to wit, time, place, and such like, which in themselves be indifferent.*

II. *If*

II. *If in these any inconvenience is found, the Church may lawfully abrogate the old Ceremonies, and substitute such as are more convenient.*

III. *Yet the canons and customes of the Church must not equal the Scripture-canons.*

The power of the Keyes is that, which the Church useth for preservation of Discipline: whereof are two parts; to binde, and to loose.

To bind, is to denounce Gods wrath against sinners, unless they repent.

To loose, is to pronounce remission of sinnes to repentant sinners; both which have certain degrees: The degrees of binding are: 1. A severe exhortation and commination, after private admonitions have been reiected; this must be done by the Presbytery [a]. 2. A keeping off from the Lords Supper [b]. 3. The greater excommunication, by which the sinner is cast out of the Church, yet not without hope of pardon and return, if he repent [c]. 4. *Anathema*, or in the Syriac word *Maranatha*, when he is cast out without hope [d].

[a] Mat. 18. 15,16,17. *If thy brother should trespass against thee, go tell him his fault between thee and him alone; if he shall hear thee, thou*

hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of one or two witnesses every word may be established; and if he shall neglect to hear them, tell it unto the Church; but if he shall neglect to hear the Church, &c. [b] Mat. 7. 6. *Give not that which is holy unto dogs, nor cast your pearls before swine.* [c] 1 Cor. 5. 5. *Let such a man be delivered over to Satan to the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.* [d] 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be* Anathema, Maranatha. 1 Joh. 5. 16. *There is a sin unto death, I do not say he shall pray for it.*

In loosing, the same degrees being observed, the sinner is by the Church received again into favour. So by the Apostles advice, the excommunicated Corinthian is received again into grace, 2 *Cor.* 2. 7, 8.

The RULES.

I. *Christ is the author and founder of this power.*

Out of the testimonies above cited.

II. *This power of the Keyes is in the whole Presbytery, not in the Bishop or Pastor alone.*

The

The Pope falsly arrogates this power to himself. For to say nothing of that right which he claims from *Peter*, it is certain, that the Keyes were not delivered to *Peter* alone, *Mat.* 16. 18. but the same right was imparted also to all the rest. Mat. 18. 18. *Verily I say unto you, whatsoever you binde on earth,* &c. and Joh. 20. 23. *whose sins ye shall remit,* &c.

III. *The object of this binding, is the sinner; who either was not amended by private admonition, or whose scandal was greater than could be done away by private exhortation.*

IV. *The forme consisteth in the decent observation of degrees: For when the first and second will prevail, we should not make use of the third, and very seldome of the fourth.*

V. *Popish Indulgences, which are the fictitious treasure they brag of, gathered by the Pope out of the merits of Christ, of the blessed Virgin, and of the Saints, who suffered more (as they teach) than their sins deserved; are farre from the power of the Keyes.*

Let the treasure of Christs blood suffice us, *which cleanseth us from all sin,* 1 Joh. 1. 7.

VI. *Loosing, consists not in those satisfactions which they enjoyn sinners.*

By *satisfaction* here, we understand not that which is given to the Church by a serious testimony of repentance, and that publiquely, when it is required; but that which satisfieth for sin. Besides their opinion is grounded on a false supposition, that the punishment is reserved, after the fault is remitted. Of this we will speak in the Doctrine of Justification hereafter.

VII. *The end of this power is the preservation of the Churches honour, and that wicked men might be brought to repentance.*

VIII. *The power of the Church, and of the Magistrate, differ in these.* 1 *The object of this is any man; but of that the members of the Church onely, without exception of the greatest personages.* 2 *The object of this, are the body and outward goods; but of that, the soul.* 3 *This punisheth even penitents; that receiveth penitents into favour.*

IX. *Ministers and Presbyters should not divulge any secret offence, revealed to them by him whose conscience is oppressed, except the safety and peace of the Publique require it, least others be debarred of the Churches comfort.*

Thus of the Church-government: the Political followes, and is that whereby the Church also is governed by the Magistrate.

The

The RULES

I. *Magistrates are the Churches nursing-fathers, as they are keepers of the two Tables of the Law, as they preserve Churches and Schooles, and defend the Truth.*

II. *The Clergy is not exempted from the Magistrates subjection.*

Rom. 13. 1. *Let every soul be subject to the higher powers.* The examples of Christ paying toll-money, *Mat.* 17. 27. of *Paul* appealing to *Cesar*, *Acts* 25. 11. witness this.

III *The Infidel-Magistrate must be obeyed in things that may be done with a safe conscience.*

IV. *We must pray for Magistrates that be Infidels*, 1 Tim. 2. 1 *&c.*

So much of the Publique Administration: The Private is, whereby each member of the Church is coupled with one another in the bond of love, to the edifying of the whole mystical body.

See *Rom.* 12. 6, &c. 1 *Cor.* 12. 12, &c. *Ephes.* 2. 20, &c. *and* 4. 1, &c.

Hitherto

Hitherto of the Ordinary Church-Government: The Extraordinary is, when necessity requiring, a Councel is gathered.

A Councel is a Meeting enjoyned by the Civil Magistrate, or the common consent of the Church; in which men endowed with the gifts of the Spirit, and lawfully chosen for this purpose, undertake the Churches cause, and out of Gods word define it. And this is either Oecumenical and universal, or else particular. Particular is, National or Provincial.

The RULES.

I. *A Councel must be called by the Magistrate, if he be Faithfull: If he be an Infidel, either it is to be procured by Petition; or if he be an open Enemy to the Councel, it must be held by the Churches common consent, necessity so requiring it*

II. *The Persons which should be present at the Councel, are the Civil and Ecclesiastical Presidents; so many Scribes, and fit men chosen for this purpose. Neither are private men to be altogether excluded, who may be present at the handling of Doctrinal points; but not in matters of Scandal, which charity ought to cover.*

III. *The*

III. *The matter which is to be handled in the Councel or Synod, is Church businesse, which is of weight, and worthy of serious consideration.*

IV. *The forme of the Councel, consisteth in a religious and orderly disquisition of the truth*

V. *It will be religious, if after fervent prayers to God, all things be tried by Scripture, as by an infallible Line and Rule.*

VI. *It will be orderly, if every man be mindful of his duty.*

VII. *It is the part of the civil President to gather the Councel; to protect it being gathered; to prohibit all violence and disorder; by his authority to publish the decrees lawfully made, and to curb the refractory.*

VI. The ecclesiastike President, is to propose the Question; to moderate the Disputation, by the advise of his Assistance; to ask their opinion; and by Notaries to record the Decrees

IX. The rest of the Delegates are to propose their Opinion calmly, and roundly; or to assent to him that spake before, if his opinion was right

X: *The presidencie that the Pope claims over councels, is far from this form, who neither consulteth with Scripture, nor asketh*

the

the opinion of his Assistants, but obtrudes his Dictates to be confirmed by the Councel.

XI. *The forme of the Councel of* Jerusalem, *was far otherwise, in which every man might lawfully utter his opinion:* Paul *and* Barnabas *had as much freedome to speak as* Peter; *and after their opinions had been canvassed too and fro,* James *at length concludes.* Acts 15.v.6.19.

XII. *The end of Councels, is peace and truth in the Church.*

XIII. *As far as Councels agree with Scripture, so great is their authority; neither are they more exempted from erring, than the Church her self.*

What credit we are to give to Popish Councels, may be seen both by the opposition of Councels to one another, as likewise by their impious Decrees. The Councels of *Constance* and *Basil* subjected the Pope to the Synod: but that of *Trent* on the contrary extols the Pope above all Councels. The second Councel of *Nice* impiously thrusts out the second Commandment; and that of *Constance* sacrilegiously robs the people of the Cup in the Lords Supper.

CHAP.

CHAP. XXVII.

Of the False Church.

THus in two Chapters we have considered the Church in her self: Now of the False Church, which is opposite to her, and her Enemy.

The Churches Enemies are either open, or secret.

These are called, in *Rev.* 20. 8. *Gog* and *Magog*; that is covered and uncovered.

Her open foes are Heathens, Jews, and Mahumetans. The Heathens are they, who feign, paint, and worship false and fictitious Gods.

The Jews deny the Trinity, and the coming of the Messiah, and interpret carnally, what is spoken of Christs Kingdome in the Prophets spiritually.

The Mahumetans prefer their *Mahomet* to Christ, and their *Alcoran* to the Scriptures; which *Alcoran* that Impostor compiled by the help of a Nestorian Monk and an Arrian, out of the sink

sink of Gentilisme, Judaisme, Manicheisme, Arrianisme, & other heresies.

The hid or counterfeit Enemies, are either false Christs, or Antichrists: False Christs are they, who brag themselves to be Christ.

As *Simon Magus, Barcochab, Moses Cretensis, David Georgius*, and such like.

Antichrists are, commonly, all Heretikes; but particularly, and by way of excellency, that great Antichrist.

1. Joh. 2. 18. *Little Children, now is the last time; and as ye have heard that Antichrist would come, even now many Antichrists are begun.* and 1. Epist. c. 4. v. 3. *Whatsoever spirit doth not confesse that Jesus Christ is come in the flesh, he is not of God; but this is that spirit of Antichrist, of whom you have heard, that he was to come, and that he is now in the World.*

Heretikes are they, who maintain stubbornly against the plain light of truth, any doctrine which overthrows directly, or by necessary consequence the fundamentals of Christian faith.

The

The RULES.

I. *Not every Error makes an Heretike.*

For either there is an error against the foundation; as that of the *Arrians* and *Marcionites*, of whom, they denied the divinity of Christ, these his humanity: Or about the foundation; so the Papists erre, while they teach Transubstantiation, which overthrows the truth of Christs humanity: Or besides the foundation; such errors are by *Paul* compared to hay, wood, &c. 1. *Cor.* 3. 12.

II. *An Heretick is made, 1. by an error in, or about the foundation, 2. by conviction, 3. by contumacie.*

III. *Not every Schismatick is an Heretike.*

He is a Schismatick, who without hurting the foundation of Faith, departs from some Ceremony of the Church, proudly and out of ambition.

The great Antichrist, is he, who under the name of Christs Vicar, persecutes him,

The Rules.

I. *The name Antichrist belongs not to one person alone, but to a whole state or order of men, as it were in the same* Kingdom *succeeding each other.*

Even as the word of High-Priest. He is not then opposite to Christ, as one person is to another, in respect of substance; but he is opposite to him in respect of quality or office.

II. *The Papists will have Antichrist to be one particular man; a Jew of the Tribe of* Dan, *the Jews* Messiah, *and the restorer of their Religion, who shall reign at* Jerusalem *three years and a half, shall fight with* Henoch *and* Eliah, *shall offer to ascend to heaven from Mount* Olivet, *but shall be destroyed by Christ.*

III. *But we out of Scripture describe Antichrist thus.* 1. *That he is a man at one time, one; but in succession of time, an order of men; in the same state succeeding each other.* 2. *Raised by Satan.* 3. *A Christian in name onely.* 4. *In very deed Christs Enemie.* 5. *Sitting in the Temple of God as God.* 6. *Reigning in that great City, which ruleth over the Kings of the Earth.* 7. *Se-*

ducing

ducing the inhabitants of the Earth with lying wonders. 8. *Setting a mark on his followers.* 9. *Full of idolatry, ambition, avarice, cruelty and impurity* 10. *Revealed in the last times.* 11. *He shall be destroyed by the breath of Christs mouth, and shall be overthrown by his own lovers, and utterly abolished at Christs glorious coming.*

If these things be proved, the description of the Pontificians will vanish in smoak. 1. He is not one particular person, but an order succeeding each other: as appears by the appointed time of Antichrist, which extends it self even from the time of *Paul* and *John* when this mystery began to appear, 2 *Thes.* 2. 7. 1 *Joh.* 4. 3. even till the coming of Christ, 2 *Thes.* 2. 8. whence that fiction of three years and a half faileth. 2. He is raised by Satan, 2 *Thes.* 2. 9. his coming shall be with the power of Satan, *Rev.* 13. 4. *The Dragon gave him power:* Where. as otherwise Magistrates are raised by God, *Rom.* 13. 2. 3, &c. Thirdly, A Christian in name onely. 2 Thes. 2. 4. *He sits in the Temple of God.* Fourthly, Christs Enemy. 1 *Joh.* 4. 3. *He denieth Christ to have come in the flesh* to wit, by the sequel of his Doctrine. Rev. 13. 11. *He hath horns like a Lamb,* arrogating that to himself which belongs to Christ. *Rev.* 17. 14. *He fights against the Lamb,* and 19. 19. and 20. 8. Fifthly, He sits in the Temple of God. 2 *Thes.* 2. 4. Not in that of *Jerusalem,* which is abolish'd without hope of resurrection *Dan* 9. 26, 27. But in the Church which is Gods Temple, 2 *Cor.* 6 16.

16. He sits, that is, he reigns. Rev. 18.7. *I sit a Queen. He sits as God, and exalts himself above every thing that is called God,* 2 Thes. 2. 4. Sixthly, He reigns in the great City, the type whereof is, *The beast with seaven heads and ten hornes, sitting upon many waters.* Where *the seven heads are seven hills, and seven Kings,* or formes of Government, by a Metonymie; *Ten horns signify ten Kings, and the waters many People and Nations,* Rev. 17. 1. *&c.* Seventhly, Wonders are preached. 2 *Thes.* 2. 9. Lying wonders, Rev. 13. 13, 14. *He worketh great wonders, so that he maketh fire to come down from Heaven upon the Earth in the sight of men, and he seduceth the Inhabitants of the Earth,* &c. & v. 15. *And he had power to give life to the image of the beast & that it should speak,* &c. Eighthly, *And he caus'd every one great & small to receive his mark on their right hands or foreheads; and that none might buy or sell, but such as had his mark or name, or number of his name,* &c. *and his number was six hundred sixty six,* Rev. 13. 16, 17, *&c.* Ninethly, Idolatry by a familiar Scripture phrase is shadowed out by a Whore, *Rev.* 17. 1. His ambition appears by that place in the *Thessalonians.* His covetousness is noted by his gainful merchandising, *Rev.* 18. 11. His cruelty is set out by the Beast drunk with the blood of the Martyrs, *Rev.* 17. 6. His impurity, by sins heaped up to Heaven, *Rev.* 18. 5. Yea these in general, by the mystical name of *Sodom, Egypt, Babylon,* and *Jerusalem* are described, in which mystical Christ, that is, Christ in his members, is crucified, *Rev.* 11. 8. & 14. 8. Tenthly, He is to be reveal'd in the last times; *He that letteth must be taken out of the way,* 2 Thes. 2. 7, 8. That is, the

the Roman Emperour; for so long as he lived in Rome, he hindred the revealing of the Antichrist. Eleventhly there be two degrees of destroying: 1. *He shall be slain by the breath of Christs mouth*, 2 Thes. 2,8. that is, *with the sword of his word, which proceedeth out of his mouth*, Rev. 19. 12 the effect whereof shal be this, that as soon as Antichrists fraud shall be found out; the lovers of the whore, *shall hate her, and shall make her desolate and naked, and shall eat her flesh and with fire burn her*, Rev. 17. 16. 2. He shall be abolished by the glorious coming of Christ, 2. Thes. 2. 8. When he shall be cast into that Lake of fire which burns with brimstone, *Rev.* 19, 20.

IV. *This discription sheweth not only what, but who this great Antichrist is, for that must needs be the thing defined, to which the definition belongeth: but the definition belongs to the Pope, therefore he is the thing defined.*

The Minor is proved by an induction or application of each member. 1. The first member is out of question, for every one knows that the Popes succeed each other. 2. The second member is manifest both by its effects, as also by their example, who have attaind that Seat by wicked arts and wayes, as *Alexander* the sixth, *Sylvester* the second, *Benedict* the ninth, of whom see *Platina* and other Popish Writers. 3 By profession, the Pope will not deny himself to be a Christian. 4. That he is Christs Enemy, and that he hath made horns to himself,

himselfe like those of the Lamb, is apparent; because he claimes to himselfe Christs prophetical, Sacerdotal and Regal offices: together with the titles of High Priest, Prince of Pastors, Head and Husband of the Church *&c.* while he casts by Christs word as needlesse and obscure, like a nose of wax, equalling, yea, preferring his traditions to it: He overthrows Christs Prophetical office, whilst he urgeth the merits and intercession of *Mary* and of the Saints: He destroys Christs Preisthood, and his kingly office, whilst he takes upon him to do what he pleaseth in the Church. But if you compare Christs life with the Popes, the humility of the one with the pride of the other, the doctrine of the one with the doctrine of the other, concerning Free will, justification, the Sacraments, and such like articles, it will appear that fire and water are not more contrary. 5. That he sits in the Temple of God, that is, in the Church which is his Temple, as is said, is manifest. Now the Roman Church, as it is Popish, is not called the Temple of God. But 1. As in *Johns* time it was the true Church of Christ; and so the Temple of *Jerusalem* of old, was called the Temple of God, though it had been converted to a den of theeves, *Jer.* 7. *ver.* 11. 2. As God hath there yet those that belong to election. The Pope is born in the Church, he sits in her, not as her true and natural Son, but as a Monster, a bunch or swelling, or as a canker cleaving fast to the body. Furthermore, that he sits there as God, the titles which his Flatterers

ers give him, make it plain: they deny him to be a man; therefore they call him *Admirable*, which is Christs title, *Esa.* 9. 6. &c. (*Gloss. de. Elect. c. fund*) Also their *Lord God*, *de concess. præb. c. proposuisti.* In the Councel of *Lateran*, the acclamation which they gave to Pope *Leo* the tenth was, *To thee is given all power in Heaven and Earth.* But he extols himself above God, not onely in preferring himself before Magistrates, which are called gods, especially before the Emperour whom he calls the Moon, and himself the Sun, but alse by preferring his Decrees to Gods VVord, and consequently himself to God. 6. He possesseth that City, which hath seven Hills, and had seven Kings. That *Rome* hath seven Hills all the VVorld knows but the seven Kings, metonymically, are the seven formes of Government which were in *Rome* before Popery: for there were, 1. Kings. 2. Consuls, 3. Dictators, 4. Tribunes of the People, 5. the Decemviri, 6. Tribunes of the Souldiers, 7. Emperors. Of whom the Angel saith, *Rev.* 17. 10. *Five are now fallen*, to wit, the Kingdom, the Dictatorship, the Tribuneship of the people, the Decemvirat, and Tribuneship of the Souldiers. *One*, saith he, is, to wit, the Emperour with the Consuls, which remained under the Empire: therefore he saith, five, not six, are fallen: and another was not yet come, *ibid. v.* 10. to wit, the Pope; and he is one of the seven; and is the eight: *Ibid v.* 11. the eighth, in respect of the seven that went before; of the seven, because the power, tyranny, idolatry, &c. of all the seven governments or kingdomes have

have met together in Popery, as it were in a sink. *He was*, saith the Angel to *John*, *v.* 8 *he is not, and yet he is*; *he was* the Beast, or *Rome*; to wit, the Seat of seven Kings: *he is not*, the seat of Antichrist, not as yet revealed: *And yet he is*; to wit, the seat of the Emperour, reigning in *Johns* time. These do agree so fitly with *Rome*, that some Jesuites are forced to confesse that *Rome*, is that Beast. 7. As for Miracles; there is no thing more usuall in Popery than to brag of miracles; but what are they? they are lying wonders: *He maketh fire to come down from Heaven*, that is, by the thunder of excommunication, he brings the fire of Gods wrath from Heaven; in token whereof, when he goeth about to excommunicate Kings and Princes, he flings down from the Capitol burning torches: but if you look upon the literal interpretation, *Hildebrand* was wont to shake sparkles of fire out of his sleeves; And they record in their *Legends*, that at the requests of holy men, fire hath been brought down from Heaven. But *he gives life also to the image of the Beast.* By the name of image, idolatry is understood, by introducing of which, the Gentile idolatry, as it were raised again out of the grave, was restored and quickned; but in a litteral sense this is true; for it is known how Papists have caused their images laugh, weep, speak, *&c.* We read in the *Legend* of *Thomas*, that when he had presented to Christs image the third part of his Theologie, He asked if he had written well or not? The image answered; *Thomas, thou hast written well of me.* 8. He puts a mark upon his followers, in which apishly he imitates Christ, who signs his

his servants on the forehead, *Rev.* 17. 5. *&c.* Besides the mark, the name λ--30 and number of α-----1 the Beast are τ--300 the same; to ε-----5 wit, the name ι---10 containing the υ----50 number *666.* ο----70 That name in ς---200 *Irenæus*, the *666* scholler of *Polycarpus*, who was Saint *Johns* disciple, is λατεινος, the letters of which do exactly make up *666* the name is very fit: for he reigns in *Italy*, where heretofore was the kingdome of the *Latines*; he prefers the Latine Bible to the Originals; his Ministers perform their Divine Service in Latin, and in Latine they write all their Bulls, *&c.* He sets a mark generally on their foreheads & right hands, in that they are forced by open profession (the symbol whereof is the fore-head) and by their actions (which are figured out by the righ hand) to witnesse that they belong to the Roman & Latine Church. But particularly he sets a mark upon his followers, when in Baptisme he signes them with the Crosse, and in Confirmation, when he puts Chrisme on their foreheads; and when in Ordination of Ministers he anoints their head and fingers. 9. Concerning their idolatry and wickednes, read the History of the Popes; for to rehearse more, is not now our purpose. 10. He was revealed about the year 600. For after that *Constantine* the Emperour transfated his seat to *Byzantium*, *Sylvester* took possession of the Palace; since which time the insolency of the Popes did so increase, that about the year 595. a most bitter contention arose between *Gregory* the Great and *John* of *Constantinople*, concerning the Supremacie. At length *Boniface* the 3. obtained of the Emperour *Phocas*, a Parricide and Tyrant, that the Romish Church might be the head of all the rest,

and that he should be stiled Universal Bishop. 11. As for his destruction; the event now shews how much his power is impaired by the preaching of the Word, and how many Kings have fall'n off from him. Other passages we must expect with patience.

V. *The King of the Locusts, the swarmes of which were raised out of the bottomless pit, is a figure of Antichrist, and of his Clergy, Monks,* &c Rev. 9. v. ,3,11.

VI. *The two Beasts,* Rev. 13 *are figures of one and the same Antichrist. The first with seven heads ascending out of the Sea,* &c. *very fierce; paints him out as he is in very truth. The latter like a Lamb, doth shadow him as he seems to be by his impostures.*

VII. *The Dragon, Beast, and False Prophet (for the same is signified by these names) sending out three impure Spirits like Frogs, called the Spirits of Devils, shewing signes, and stirring up the whole world to battel,* Rev. 16. 13, 14. *The event doth so clearly shew us of what this was the figure, that he who sees it not is blinde.*

VIII. *The Beast,* c. 17 v. ,&c. *notes out the Seat of Antichrist; but the Whore that sits on the Beast, the Church of Antichrist.*

I have somewhat largely handled these things, because its needfull not onely to know Christ, but Antichrist also: and these passages con-

conduce not a little for the understanding of the *Apocalypse*.

CHAP. XXVIII.

Of Vocation in special.

SO much of Vocation, as it is common to Elect and Reprobates: now the Special follows; which belongs onely to the elect. And it is that vocation whereby God calls the Elect, as yet in themselves miserable and corrupted; outwardly, by the Word of the Gospel; but inwardly, by illuminating the minde and changing the heart, to be partakers of the grace of Salvation.

The RULES.

I. *In Scripture, this is called* A new Creation [a], Regeneration [b], a Drawing [c], Divine Teaching [d], *and* Resurrection [e].

[a] Ezech. 36. 26. I will give you a new heart, and I will put a new spirit in the midst of you: and I will take away the heart of stone and

and will put in you a heart of fl sh, 2 Cor. 4. 6. *God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.* [b] Joh. 3. 3. *If a man be not born again, he cannot see the Kingdom of God,* [c] Joh. 6. 44. *None can come to me except the Father draw him,* [d] Joh. 6. 45. *It is written in the Prophets, they shall be all taught of God; whosoever therefore hath heard of the Father, and hath learned, cometh unto me,* [e] Joh 5. 25 *Verily, verily I say unto you, the time cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live.*

II. *In the Schools it is called* Actual Election, Effectual Calling, *and* Internal Calling.

It may be called *Actual Election*, because by this God puts in execution the decree of Election. *For whom he predestinated, them he called*, Rom. 8. 30. So Joh. 15. 19. *I have chosen you out of the world.* It is called *Effectual Calling*, in respect of the calling of reprobates, which by their own fault is made ineffectual to salvation. It is called also *Internal*, because the calling of reprobates is either outward only by the word; or if they be any way inwardly illuminated or moved, it is but a temporary change.

III. *The principal efficient cause of vocation, is God; the impulsive, is his free mercy; the instrumental, the Ministery of the Word.*

2 Tim;

2 Tim. 1. 9 *who hath saved us, and called us with an holy calling, not according to our works; but according to his own purpose and grace, which was given us in Christ Jesus before the world began,* 2 Thes. 2. 14. *who hath called you by our Gospel,* &c.

IV *The matter or object of vocation, is man elected, but in himself as yet miserable, natural, carnal, sinful, estranged from the life of God, yea, dead in sin.*

Eph. 2. 1. *And you together hath he quickned, when you were dead in sins and trespasses.* Col. 2. 13. *And you that were dead in your sins hath he quickned.* Tit. 3. 3. *For we our selves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hatefull and hating one another.*

V. *Therefore the* Semipelagians *erre, when they give to man a preparation, or a propension to hearken to his vocation.*

The reason is plain by what we have said; for how can a dead man raise himself? No more can man further his own vocation.

VI. *Yet man is not like a stock, when he is called: for he is the fit subject of vocation; seeing he is not a Lion, nor a Dog, but a rational creature; yet his reason helps him nothing to his vocation, till it be enlightened.*

VII. *'Tis absurd to extend this grace of vocation to all men: whereas common vocation (of which already) happeneth not to all men, as the whole story of the Old Testament teacheth; For not the* Gentiles *but* Jews *were called.*

VIII. *The forme consisteth in the gracious change of mans mind and heart, whereby not onely is the mind illuminated, but our stony hearts also are made fleshy, and framed to obedience.*

This appears sufficiently out of what is said, especially out of *Ezech.*36.

IX. *Therefore the* Arminian *Noveliſts falsly teach, that the understanding is endowed with knowledge, & that the affections are irresistibly excited; but that its left in the freedome of the will to believe, or not to believe: That the power to believe is given by irresistible grace, but not the act.*

This errour is plainly overthrown by that which God pronounces concerning the change of the heart, *Ezech.*36. 26. So Christ witnesseth, that not onely the Elect do hear and learn of God, but all that have been taught come to him, *Joh.*6.45.

X. *The*

X. *The grace of Vocation is plainly irresistible, not if you look upon our corrupted nature, which is harder than a stone; but in respect of the Holy Ghost, by whom the Elect are so drawn, that they follow inevitably.*

XI. *This drawing is no wayes violent, nor doth it resist the natural liberty of the will; which of its own nature being corrupted, and bent to evil only, when the holy Spirit toucheth it, presently and freely it follows.*

This drawing is like that of the Shepheard, when with a green Branch he draws the sheep after him, which follows not violently, but spontaneously; although this be not altogether alike; because the sheep is allured by its natural inclination, but man by that propension which the Holy Ghost hath put in him; God indeed calls outwardly, but withall he illuminates the minde inwardly, that man might know the excellency of his vocation; so God moves the heart, that it might obey.

XII. *The* Novelists *also falsly teach, that sufficient grace is given to all men, but not the act it self of accepting and using that grace.*

This opinion overthrows it self; for if the grace of believing is not given in respect of the act, then grace is not sufficient, seeing no man is saved, but he that believes: We confess indeed, that common vocation is sufficient

ent to make the reprobates excuſeleſs, but not to ſave them; hence God ſpeaketh, Iſa 5. 4 *what can I do more to my Vineyard*, &c.

XIII. * *The* Pelagians *abſurdly teach that by the grace of Vocation, we are to underſtand our natural abilities.*

A. R.

* The *Pelagians* abſurdly teach, that by grace is meant our natural abilities. *This is true if we take grace in that ſtrict ſence, as it is uſed in Scripture for the grace of vocation, juſtification, or ſalvation by Chriſt; which is no part, effect, or property of nature, but altogether different from nature: for* by nature we are the ſons of wrath, *ſaith the Apoſtle, But* by grace we are ſaved, *ſaith the ſame Apoſtle*; by grace I am what I am, *ſaith he*; not I, but the grace of God with me, 1 *Cor.* 15. 10. without me *ſaith Chriſt*, you can do nothing. *what have we which we have not received? Of our ſelves we cannot think a good thought, ſaith Saint* Paul. *Here nature and grace are diſtinct; yet in a large extent; grace may be called natural, and nature may be called grace: The firſt is plain, becauſe whatſoever perfects nature, may be called natural; and ſuch is grace. 2. whatſoever is in nature, as in its ſubject, is natural, but ſo is grace; for nature is the ſubject of grace. 3. whatſoever we bring into the world with our nature, is called natural; Thus ſin is natural, and hereditary diſeaſes are natural, becauſe we bring them with us: So* Adams *original juſtice is called natural; and ſo are all Angelical perfections, becauſe they were*

created

created with them: So the sanctification of those in Scripture, who were sanctified from the womb, may be called natural. Again, nature may be called grace; for whatsoever is not of due debt, is of grace; such is nature, and all natural powers, and actions; for it is of grace, that we live, move, and have our being in God; who is the prime and universal cause, without whose influence the second & subordinate causes cannot work: and therefore, even for the actions and faculties of nature, as eating, drinking, sleep, life, health, &c. we are bound to give thanks, and to beg their continuance and preservation; to which duty we are not tied, if these be of debt, and not of grace. But saving grace is distinguished from nature, as the garment from the body; the one may be lost without the other: And so when the Fathers speak of Adam's original justice, they say, he lost his garment and was stripp'd naked.

For the Scripture never thus useth the word *Grace*: but means either that grace which makes us acceptable, or that grace which is freely given. Eph. 1.6. *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* Rom. 12.6. *Having divers gifts, according to the grace which is given to us.*

XIV. *The end of Vocation is Gods glory, and the salvation of the Elect.*

XV. *The time of calling is not tied to Baptisme; for God cal's some before, some in, and some after Baptisme.*

So Abraham *before Circumcision, was called* and *justified*, Rom. 4.

XVI. *Out of these we may see what is the difference between general and special Vocations. That is oftentimes outward onely: this is inward. That worketh sometimes internally in Reprobates also; yet the light of salvation which it affords in the mind is but weak, and the joy with which it affects the heart is but momentary: but this irradiats the mind with a full light, and seasoneth the heart, not with a bare relish, but with a true sense of spiritual gifts, and fills it with true & constant joy. That may be lost: but the gifts and graces of this can never be lost.*

Of general Vocation see Matth. 13, 20. *But he that receives the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he no root in himself, but dureth for a while* Heb. 6. v. 4, 5. &c. *It is impossible for these who were once inlightned, and have tasted of the Heavenly gifts, and were made partakers of the Holy Ghost, and have tast the good word of God and the powers of the world to come, if they shall fall away to renew them again to repentance.* But of special Vocation, *Paul*, Rom. 11. 29. *For the gifts and calling of God are without repentance.*

CHAP

Chap. XXIX.

Of Saving Faith.

The effects of special vocation, are immediate or mediate: The immediate effect is saving Faith, which is the gift of Vocation, whereby he that is elected applieth to himself the free Promises of Christ in the Gospel, and resteth in them.

The Rules.

I. *This word Faith in Scripture hath five significations: For either it is taken metonymically for wholesome Doctrine, and this is the Faith which, not by which we believe* [a], *or for historical Faith* [b], *or temporary* [c], *or for the Faith of miracles* [d], *or for saving faith* [e].

[a] 1 Tim. 1. 19. *Holding faith and a good conscience, which some having put away, concerning faith have made ship-wrack.* [b] Jam. 2. 19. *Thou believest there is one God, thou doest well; the Devils also believe & tremble.* This faith then which consisteth in a bare assent, is common

to

to the Elect and Reprobate. [c] *Matth.* 13. 20. *He that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root &c.* [d] Mat. 17. 20. *if you had faith but as a grain of mustard seed, you would say to this mountain, remove hence to yonder place, and it would remove.* This hath been given for a certain time, even to Reprobates, as we see by *Judas*, who had this gift of miracles with the rest of the Apostles, *Matth.* 10. 8. [e] Saving faith, which is proper to the Elect, is that which we defined.

II. *The principal efficient cause of this is God; the impulsive, is the same grace by which we are elected and called.*

Act. 13. 48. *And they believed, so many as were ordained to life eternal.* Rom. 11 | 7. *The Election hath obtained, but the rest are blinded.*

III. *Faith then is a free gift, both in that we have not deserved it and because it is infused into us by the Holy Ghost.*

This is against *Socinus*, who calls faith a free gift, not because the Holy Ghost hath infused it, but because no man hath deserved it: but that faith is the gift of God, is plain; *Phil.* 1. 29. *For to you it is given in the behalfe of Christ, not onely to believe on him, but also to suffer for him.*

IV. The

IV. *The instrumental cause by which Faith is given to us, is ordinarily the word of God, in those that are of yeares.*

Rom. 10. 17. *Faith commeth, by hearing, and* | *hearing by the word of God.*

V. *Therefore the bare preaching of the Gospel is not the cause of Faith, but as it is joyned with the power of Gods Spirit.*

Act. 16. 14. *The Lord opened the heart of Lydia, that she attended to the things that were spoken of* Paul.

VI. *The matter or object is commonly Gods Word; but properly, the free Promises grounded on Christ.*

The Pontificians deny this latter part, against plain Scripture. *Rom* 3. 22 *The righteousnesse of God by the faith of Jesus Christ, unto all and upon all that believe.* and v. 25. *whom God hath set forth to be a Propitiation through faith in his blood:* and c. 10 9. *if thou doest confesse with thy mouth the Lord Jesus, and believest in thy heart that God raised him from the dead, thou shalt be saved.*

VII. *The from of Faith, for our better understanding, is divided into three parts; Knowledge, Assent, and Confidence.*

Know

Knowledge is, the understanding of things necessary to salvation. Assent is, by which we firmly believe those things to be true, which are delivered in Gods Word. Confidence is that, whereby every faithful man applies the promises of the Word to himself.

VIII. *There is knowledge and assent, both in saving, and in historical faith, but confidence is onely in saving faith.*

Confidence is called by the Apostle πεποίθησις perswasion, and πληροφορία much assurance, Ephes. 3. 12. 1 Thess. 1 5. By the name then of Confidence is understood either the apprehension & application of Christ with his benefits, or the quietnesse of conscience. In the former sense, it is the form of faith; in the latter, the effect.

IX. *Implicite faith then, which is the belief of the Church of* Rome, *with a blind assent, is no faith.*

Faith cannot be without knowledge, 1. Because *it cometh by hearing, and hearing by the word of God*, Rom. 10. 17. 2. Because *that is wisdome by which God is known*, Isa. 53. 11. Jer. 31. 34. Joh 6. 69. & 17 3. 1 Cor. 1. 21.

X. *Nor is that better than a meer historical faith, which is not joyned with firm confidence,*

The

The Papists teach that faith is only in the understanding, but not in the will and heart: but the Scripture plainly teacheth the contrary; *Rom.* 10, 10. *with the heart we believe unto righteousnesse.*

XI. *Yet we teach not such a firm confidence, as if no wayes tossed with doubtings; but such a one as doth not finally yield to doubtings.*

XII. *As for the effects or most proper acts of faith,* S Paul *rightly tells us, that faith is the substance of things hoped for, and the evidence or demonstration of things not seen,* Heb. 11, 1.

It is indeed the property of faith to make future and not existent things present. So *Abraham is said to see Christs day,* Joh. 8. 56.

XIII. *The subject of faith, are the elect called.*

Of Infants faith, we spake in the doctrine of Baptisme

XIV. *There are degrees of Faith; not only in different men, but also in one and the same man: so that sometimes it is weaker, sometimes stronger, but so that it can never be utterly lost.*

Isa. 42. 3. *He shall not break the bruised reed nor quench the smoaking flax.* Phil. 1. 6. *I am perswaded, that he who hath begun a good work in you, will perfect it until the day of Jesus Christ.* Heb. 12. 2. *looking unto Jesus Christ, the Author and finisher of our Faith.*

CHAP

Chap. XXX

of Justification.

The mediate effects of Vocation proceeding from faith, are Justification, Sanctification, Assurance of salvation, and Christian liberty.

Justification is Gods free action, whereby the Elect, through the most full satisfaction of Christ, are absolved from their sins, and are declared righteous, and inheritors of life eternal.

The Rules.

I. *Justice in Scripture, is either of the Cause, or of the person. Justice of the cause is, when a man, otherwise sinfull, is said in this or that particular to be innocent and just: Justice of the person, is either begun, or it is perfected. This is called Legal, as it is required by the Law; and* Evangelical, *as it is shewed in Christ by the Gospel. Begun justice, is that which the Holy Ghost begins in the faithful in this life, and perfects*

perfects it in the other. The perfect righteousnesse of Christ then is the gift of Justification; but that which is begun, is the gift of Sanctification.

II. To justifie, in this place, is not to punish, nor to infuse inherent righteousnesse, as the Pontificians will have it: but in the sense it is taken in the Courts of justice, it is to absolve from sin, and to pronounce one just.

Prov. 17. 15. *To justifie the wicked, and to condemn the just, both are abomination to the Lord.* Isa 5.23. *which justifie the wicked, and take away the righteousnesse of the righteous.* Matth. 11. 19. *wisdome is justified by her children,* Lu. 7.29. *when these things were heard, all the people and the Publicans justified God.* Luk. 10. 29. *He willing to justifie himself.*

III. *The efficient cause of Justification, actively understood, is the whole Trinity.*

2 Cor. 5. 19. *God was in Christ reconciling the world to himselfe.* 1.Cor. 6. 11. *But you are washed, but you are sanctified, but you are justified in name of the Lord Jesus, and by the Spirit of our God.*

IV. *The internal moving cause is meer grace, or Gods free favour.*

That

That this is a free favour, and not an infused grace, will appear by these testimonies Rom. 3.24. *For they are justified freely by his grace,* Ephes. 2. 8. *you are saved by grace through faith, and that not of your selves, it is the gift of God.* Tit. 3.4.5. *But after the goodnesse and love of God our Saviour appeared towards man, not by the works which we had done, but by his mercy he hath saved us.*

V. The external moving cause, is Christ, God and man.

Christ as the Son of God, is the efficient cause of justification in common with the Father and Holy Ghost: but as he is God-man and our Mediator, he is the outward moving cause, because by his merit he hath procured this gift for us.

VI. The instrumental cause of this, is the word of the Gospel.

For it is the power of God to every believer *Rom.* 1.16.

VII. *If we take Justification passively, in reference to man who is justified; it hath no other cause but faith, the instrumental.*

VIII *This phrase,* We are justified by faith, *is metonymical, and equivalent to this; We are justified by Christs merits apprehended by faith.*

IX. *Faith*

IX. *Faith only is said to justifie in respect of works; which are effects following upon faith, but not the causes of Justification for they do not precede him that is to be justified, but follow him that is justified.*

Although this particle, [*alone*] in so many letters and syllables; is not found in Scripture, yet it is expressed by like phrases; Such are; *without works freely by grace*, Rom. 3. 24, 27, 28. *But by faith*, Eph. 2. 8. Gal. 2. 16. Though then faith be not alone, but is joyn'd with works, yet it justifieth alone: As the Sun is not in Heaven alone yet he alone makes day.

X. *Faith doth not justifie as if it were a work, or by its own dignity, but as it is an instrument apprehending Christ.*

The Papists grant, that we are justified by faith: but then they take faith here as a work. Now faith in Scripture hath nothing ascribed to it, but as it apprehends, as a Gold-ring bears a high price for the Jewel in it. And hence it appears how finely those places of Scripture do agree, in which we are said to be justified, now by grace, then by Christs merits, then by faith: for we are justified through Gods grace for Christs merits apprehended by faith.

XI. *The matter of justification taken actively, is Christs whole satisfaction, whereby he suffered the punishment due to our sins, and yielded perfect obedience to the Law.*

We

We have shewed above, *cap.* 18. that Christs satisfaction is placed both in his suffering, and in his actual obedience.

XII. *The matter of this taken passively, is man, miserable in himself, but elected by God, called and indowed with faith. Though then vocation naturally, is before faith, and faith before justification, yet in time there is no difference.*

For as soon as man is effectually called, he is endowed with faith, and justified by faith.

XIII. *The form of it, actively understood, is in the imputation of Christs whole satisfaction, whereby it is made all ours, as if we had performed it our selves.*

That justice which is imputed to the believer, is in Christ by inhesion, in us by imputation. Our adversaries deny, that in Scripture there is any mention of this imputation: But what can be cleerer than these ensuing places; *Rom.* 4. 6. *As David calleth that man blessed, unto whom God imputeth righteousnesse without works*, Phil. 3. 8. 9. *I account all things dung that I may gain Christ, and may be found in him, not having my own righteousnesse, which is of the Law, but that which is by the faith of Christ, that is the righteousnes which is of God by faith.* This is chiefly seen in that antithesis whereby our sins are imputed to Christ, and his justice imputed to us. 2 *Cor.* 5 21. *He made*

made that he should be sinne for us who knew no sin, that we might be made the righteousnes of God in him. The Papists also think it as absurd, that we should be justified by the justice of another; as if one would be called learned for the learning that is in another. But these examples are not like: for one man is not so united to another, as the faithfull are to Christ, their head. Againe, they will not have Christs justice imputed to them; and yet they stick not to say, that the merits of dead men, and the Justice of Monks are imputed to them.

XIV. *Yet, for understandings sake, the form of justification is expressed by two acts; by remission of sinns, and imputation of justice; by judging our sins to be none, and our righteousnesse to be perfect.*

XV. *And although these two benefits be the same in subject and time, yet they are indeed distinct.*

For they differ, 1. In definition: for it is one thing not to account us unrighteous, and another thing to esteem us righteous. Which that we may the better understand, we must know how these terms are different. *Not just* and *just*: *unjust* and *just*, *Not just* and *unjust*; *Not unjust* and *just*. *Not just* and *just*, are contradictories, *unjust* and *just*, are partly privatives, partly contraries *Not just*, and *unjust*, also *Not unjust* and *just*, are *diversa*. We must also know, that *unjust* and *just* are not immediate contraries: for the *medium* is innocent,

who

who is neither unjust, nor just. Now whereas the remission of sins, is a removing or putting away of our sins; but the imputation of justice, is the adjudging of it to be ours: by that we are accounted for not unjust or innocent; by this, for just. Now who knowes not, that it is more to be just, than to be innocent onely; and not onely to have done no evill, but also to have done good? But although these two now in man differ not in subject but in some respect only; yet heretofore they differed in subject also: For *Adam* in Paradise was innocent, but not just; for he was at length to attain justice by his perfect obedience. 2. They differ in their proximate and proper causes, for Christs death and passion are the cause of remission of sins, which are expiated by them, Heb 9. 22. *without blood there is no remission*, 1 John 1. 7. *The blood of Jesus Christ cleanseth us from all sin* But the cause of the imputation of Justice, is Christs perfect obedience, Rom. 5. 19. *For as by the disobedience of one man many are made sinners, so by the obedience of one many are made righteous.* We have shewed above, *cap* 18. That this obedience is that actuall, by which he fulfilleth the whole Law for us. 3. They differ in their proper effects, for by remission of sins we are freed from damnation; Rom. 5. *much more then now being justified by his blood, we shall be saved from wrath through him*: But by imputation of righteousnesse we attain over and above life eternal, Rom. 5. 17. *Much more they which receive abundance of grace, and of the gift of righteousnesse, shall reign, &c.* so Gal. 4. 5. *both effects are put: Made under the Law, that he might redeem them that are under the Law* (that is under

der the curse of the Law) *and that we might receive adoption.* It is then a greater benefit to redeem a Slave, and being redeemed to adopt him, than barely to redeem; it is a greater favour to give and forgive, than onely to forgive: therefore that justification is lame, by which only Christ, passion is imputed, and which onely consisteth in remissions of sins.

Here divers things are objected, 1. The Scripture in many places makes mention of Christs passion, or Remission of sins onely. But this is no wonder, for in many places, it speaks Synecdochically; it sufficient that it explaines it selfe in the above cited places. 2. The Apostle promiscuously useth these phrases as equivalent; *to forgive sins, and to impute righteousnesse.* Rom. 4. 5, 6. But we answer, that it is one thing for propositions to be equivalent, and another thing for one proposition to follow upon, or to conclude another: as *Paul* out of this phrase of *David*, Psal. 32. 2. *Blessed are they whose sins are forgiven them*, &c. collects this, that *David doth describe him to be blessed to whom righteousnesse is imputed without works.* The reason of the consequence is, because if the remission of sins be free, then so is also the imputation of justice: Although then that is not formally spoken by *David*, which *Paul* affirmeth, *v.* 5. yet it is spoken by way of consequence: yea it is an argumentation, as *Chrysostome* saith, from the lesser to the greater; for if he be blessed whose sins are forgiven, then much more blessed is he to whom besides righteousnesse is imputed. 3. To whom sins are forgiven, to him also righteousnesse is imputed; and whosoever is freed from damnation, he is inheritor of life eternal:

eternal: therefore these benefits are not different. *Answ.* Those things are not the same which are in the same subject together: For so it would follow that Vocation, Justification, and Sanctification are not different benefits, because every man that is called is also justified and sanctified. 4. In the pardon of sins, there are the sin of omission pardoned; and therefore by that man is made perfectly just: They adde the reason of the consequence; because he performs all things, who omits nothing, *Ans.* The consequence is false, because there is one cause why we are said to have omitted nothing, another, why we are said to have done all things. We are said to have omitted nothing, because Christ hath suffered for our sins also of omission: But we are said to have performed all things, because he hath for us performed all things. Besides, to have omitted nothing; and to have done all things, differ in respect of punishment and reward: for although the fault & the punishment are remited to him who omits what he shold do, yet for this there is no reward due to him. 5. It is absurd, that the same debt should be paid twice: If therefore satisfaction is made for sin by Christs suffering, satisfaction also is not to be demanded by active obedience. *Answ.* Here is *ignoratio Elenchi*; for there is not a double payment of the same debt, but two parts of one payment; Neither is Christs active obedience required to make satisfaction for sin, but to satisfie for our interest in the Kingdome of Heaven. 6. If it be the same thing to be liberal and not to be prodigal, nor covetous; then it is the same thing to be just, and not unjust. *Answ.* The assumption is false, because these are not immediate opposites;

sires; for there are men who are neither covetous, nor prodigal, nor liberal. 7. If it be the same thing to be clothed, and to have nakedness covered; then it is the same thing to have our sins remitted, and justice imputed; because by the garment of Christs righteousnesse, sins are also covered. *Ans.* This is an fit simile: for the sinner must not onely be clothed, but he must be first unclothed; to wit, from the rags of sin. Therefore as *Joshuah* the High-Priest had his filthy garments taken from him first, then new garments were put upon him, and a crown on his head, *Zach.* 3. 4, 5. So we also first must be divested of this dirty garment of sin, then we are clothed with the glorious garment of Christs righteousnesse.

XVI. *The form of Justification, taken passively, is, whereby believers lay hold on Christ with all his merits, by the hand of faith, and apply him to themselves.*

XVII. *The end of that benefit is, Gods glory and our salvation.*

XVIII. *Out of this commemoration of causes, we firmly gather, That man is not justified before God by his good works and merits.*

Reas. I. For to be justified by grace, and by merit, are repugnant. Rom. 3. 24. *They are justified freely by his grace*, and v. 28. *Therefore we conclude, that a man is justified by faith without the works of the Law*, & chap. 11. 6. *If by grace, then not of works, otherwise grace were not grace.* 2. So, to be justified by Christ and his merits, and by works. Gal. 2. 21. *If righteousness is of the Law, then Christ died in vain.* 3. By faith, and by works. Rom 3. 28 *We conclude then that we are justified by faith without works* 4 To be justified by imputed justice, and by works Rom. 4. 4, 5, *To him that worketh is the reward not reckoned of grace, but of debt: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousnesse.* XI. If by justification, all matter of bragging is excluded, that God only may be glorified; then we are not justified by works. Rom. 3. 19, *That every mouth may be stopped, and all the world may become guilty before God*, & ver. 23. *They have all sinned, and come short of the glory of God* and v. 27. *Where is boasting then? It is excluded. By what law? of works? nay but by the law of faith.* The Pontificians here say; that in these places are meant only ceremonial works. But he who will observe that Catalogue of works rehearsed cap. 1, 2, 3. to the *Romans*, shall finde, that not only ceremonial, but moral works also are meant. III. If we be justified by works, then they are either such as go before, or follow after regeneration. But with neither of these are we justified: For before regeneration, our works are meerly evil; and after, imperfect good.

XII

XIX. *The effects of justification are Peace with God, an accesse to him with boldnesse, a rejoycing in tribulation, and freedom from sin, not onely in respect of guilt, as the Papists say, but in respect of punishment too.*

Otherwise Christ had suffered for us in vain, *Isa.* 53. 4, *&c.* Neither do divine chastisements come upon the Elect, that they might by them satisfie God; but that they might be proved and bettered.

XX. *Imputed righteousnesse is perfect and equal in all believers.*

The imperfection of our faith is no hinderance: for as the same jewel is touched by the firm and infirm hand, so is the same Justice of Christ obtained by the strong and weak believer.

XXI. *The same is never to be lost.*

For the gifts of Vocation are without repentance, Rom. 11. 29.

XXII. *It is also one.*

Therefore when the Saints who are justified, pray for forgiveness of sins, they do not so much respect or consider the act of justification, as the fruit, certainty, and confirmation thereof.

XXIII. *Justification before God, is by faith: Justification before men, is by works.*

Of this, see *Jam* 2. 24. *you see then that man is justified by works, and not by faith alone.* Which saying is not contrary to that of *Rom.* 3. 28. *we conclude then, that man is justified by faith without works.* For there is meant that justification which is before men; but here, that which is before God: there is understood historical faith, which worketh not by charity; but here, that faith which is true and lively. Others say that man is justified by works, not as by the cause, but as by the declarers and manifesters of justification.

CHAP.

CHAP. XXXI.

Of Sanctification.

SAnctification followes, justification: as the light followes the sun.

This is that free action of God, which sets at liberty the faithful ingrafted into Christ, and justified by the Spirit, more and more from their native corruption, and renews them to his image, that they may be fitted by good works to glorifie God.

The RULES.

I To sanctifie, in this place, is not to separate from profane use, or to dedicate to holy uses, but habitually to make holy.

In the former signification we are bid to | sanctifie the Sabbath.

II. *It is called regeneration, renovation, conversion, penance, repentance and glorification.*

Yet these words are ambiguous, for the word *regeneration, renovation, and conversion*, is either equivalent to vocation, or the gift of faith, or it signifieth newnesse of life, when in the very act man dieth to sin and liveth to righteousnesse: in the first sense it goes before justification, and is the cause thereof; in the latter, follows it and is the effect thereof, it is also named penitence and resipiscence, from the effect: which words do as much differ, as the Hebrew terms *Nicham* and *Schubh*, or the Greek, μεταμέλεια & μετάνοια: for that is of the minde, this of the heart: that wicked men may also have, this onely the godly: albeit this difference doth not still hold. It is called glorification by way of inchoation or beginning, as it is a forerunner of future glorification.

III. *The efficient cause of this, is in general the whole Trinity; particularly, and in respect of the* terminus, *the Holy Ghost, for this end sent by Christ.*

Hence he is called the Spirit of Sanctification, Rom. 1. 4.

IV. *The internal impulsive cause, is Gods free bounty.*

The

Tit. 3.4.5. But after the kindnesse and love of God our Saviour appeared toward man, not by works of righteousnesse which we had done, but according to his mercy he hath saved us by the washing of regeneration, and renewing of the Holy Ghost.

V. *The external impulsive cause, is Christ with his merit and efficacie,*

Ephes. 5.25. Christ loved his Church, and gave himself for it, that he might sanctifie it.

VI. *The external instrumental cause, is the doctrine of the Law and Gospel; but the internal is Faith, the root of good works.*

VII. *To these we may adde extraordinary means, whereby God casteth down the proud and raiseth the humble; such are afflictions, miracles, terrours, &c.*

VIII *In the first regeneration or vocation, man is meerly passive; but in sanctification, when he is endowed with saving faith, he is the chief agent of his own actions, yet not without the special grace and motion of the Holy Ghost.*

IX. *The matter of sanctification is the whole man, with his intellect, will, and affections.*

1 Thes.5.23. *Now the very God of peace sanctifie you throughout, and I pray God your whole spirit, soule and body be preserved blamelesse unto the comming of our Lord Jesus Christ.*

X. *The forme is expressed in two acts, in the aversion from evil, and conversion to good [a]: that is called the* mortification of the old man; this, the vivification of the new man [b]: that, a crucifying and burying; this, a resurrection [c].

[a] *Psal.34.14. Isa.55.7.* [b] *Eph.2.1. Col.3 9 10.* [c] *Rom,6.2..&c. Gal.2.20.*

XI. *The end of this, is Gods Glory, our salvation, and certainty thereof: for there is no signe of election more evident.*

2. Tim 2.21. *If a man therefore purge himself from these, he shall be a vessel unto honour sanctified,* 1. Joh.3 3. *And who hath this hope in him, purifieth himself even as he is pure.*

XII. *Sanctification in this life is not perfect; hence the works of the Saints are imperfect, for they feel a combate in them betweene the flesh and spirit, so long as they live.*

*Rom.*7.19,23,24, *Gal.*5.17.

XIII. *San-*

XIII. *Sanctification differs from justification, I. In their* genus; *for the justice of that is in the predicament of Quality, but the justice of this in the categroy of Relation. II In their form; For, 1. In Justification, Faith as a hand layeth hold upon Christs justice; in Sanctification it is considered as the beginning and root of good works. 2. In Justification sin is taken away onely in respect of the guilt and punishment; in Sanctification it is by degrees abolished in respect of its existence. 3. In Justification Christs righteousness is imputed to us; in Sanctification a new and inherent justice is infused into us. III. In degrees for Justification is one individual perfect act, equally contingent to all; but Sanctification is a successive act by degrees tending to perfection, and according to the variety of the gifts of the Spirit, shining in some more, in some less.*

Chap. XXXII.

Of the perseverance of the Saints.

So much of Justification and Sanctification: Now follows the perseverance of the Saints, and Christian Liberty. The perseverance of the Saints, is the gift of God, whereby the Elect being justified and sanctified, are so confirmed by the grace of Christ, through the Holy Ghost, that they can never utterly fall from it.

The Rules.

1. *By the word of* perseverance, *we do not here understand that, whereby the Elect cannot fall into most grievous sins, whereby their Faith cannot be weakned, whereby they cannot for a time lose the effectual*

fectual presence of Gods Spirit; but that whereby they cannot totally and finally fall off from Faith and the grace of God.

II. *The efficient cause of this, is God the Father, Son, and Holy Ghost.*

Joh. 10. 27, 28, 29. *My sheep hear my voice, and I know them, and they follow me, and I give to them life eternal; neither shall they perish for ever, nor shall any man take them out of my hand; my Father who hath given them to me is greater than all, nor can any man take them out of my Fathers hand: I and my Father are one.* Eph. 1. 13, 14. *In whom also after that you believed, you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glory.*

III. *The matter, which hath the nature of the subject, is man truly elected, caled, justified, and sanctified.*

IV. *The forme consisteth, partly in the will to persevere, partly in the act it self: the will is never defective in the godly; but the act is sometime more intense, sometime more remiss.*

V. *Though*

V. *Though then Faith may be lost in respect of the second act; yet in respect of the habit or first act by which it apprehends Christ, it is never lost.*

VI. *The end of this gift, is the assurance of our salvation, and a true and firm comfort.*

VII. *Out of all this we conclude, that the Elect, who are called, justified, and sanctified are assured of their salvation.*

Besides the Scripture-testimonies cited above: 1. The certainty of our Election confirms this; for the elect cannot perish, or become reprobate. *Mat.* 24. 24. *There will arise false Prophets, and false christs, and will shew great signs and wonders so that they shall seduce* if it be possible, *the very elect.* 2. Tim. 2. 19. *Yet the foundation of God standeth firm, having this seal, the Lord knoweth who are his.* 2. The certainty of Vocation Rom. 11. 29. *For the gifts and calling of God are without repentance.* 3. The certainty of Faith, *Isa.* 42. 3. *he will not break the bruised reed, nor quench the smoaking flax.* 4. The certainty of Justification *by which there is no condemnation to those who are in Christ Jesus, Rom.* 8. 1. 5. The certainty of Sanctification. *Phil.* 1. 6. *Being perswaded, that he who hath begun a good work in you, will perfect it until the day of Jesus Christ. The testimonies which* Bellarmine alledgeth.

ledgeth to the contrary, are either such as speak not of the faithful, but of hypocrites; as *Mat.* 24.12,13. *Mark* 4.15. *Luke* 8.13. *John* 15. 2. *Heb* 6. *v* 4, 5,6. and 10.26. 2 *Pet.*2,21,22. Or else of a falling off, not from the Faith, by which we believe, but which he believe, that is, from wholesome doctrine, which hypocrites also embrace for a time: as 1 *Tim.* 1. 19. and 4.1. and 1 *Tim.* 6.19. Or they are to be understood of those that are truly faithful, but conditionally; as *Ezek.* 18. 26. *when a righteous man turneth away*, &c. and 1 *Cor.* 9. 27. *Gal.*5. 4. The examples of evill Angels, and of our first Parents are nothing to this purpose; for they received only possibility, if they would be willing, but not will and possibility too: but there is another reason of the regenerate, who by the grace of the Spirit both will, and can persevere. Likewise the exmples of *Saul*, *Simon Magus*, and *Judas* are impertinent, for they were Reprobates. *David* and *Solomon* fell indeed grievously, but they lost not totally their Faith, as the repentance of both witness, *Psal.* 51. and the Books of *Ecclesiastes*. As for *Peter's* fall, we will say with *Austine*, *Profession failed in his mouth, but not faith in his heart.* There be two Arguments of our Adversaries chiefly to be considered. 1. It is temerity, say they, to boast of the certainty of Faith, whereas our salvation should be wrought out with fear and trembling, *Phil.* 2. 12. *Answ.* The Elect are no wayes to be accused of temerity, because they ascribe not to their own strenth the certainty of salvation, by which they may a thousand times fall off without Gods grace, but they are kept by the

power

power of God, 1 *Pet.* 1. 5. Therefore fear and trembling are not opposed to firm confidence in God, but to carnal presumption. 2. They say, that all admonitions will be in vain, and so a way will be made to carnal security. *Ans.* This will not follow: For this Doctrine is so farre from occasioning security, that it rather drawes us from it. 1. Because it is one thing to stand, and another thing to seem to stand, 1 *Cor.* 10. 12. 2. Because no man can promise to himself the certainty of salvation, except he try his Faith by his Sanctification. 3. Because, although the Saints do not utterly fall off from grace, yet they may fall into most grievous sins, in offending God and their neighbour, and may bring upon themselves divers calamities.

CHAP.

CHAP. XXXIII.

Of Christian Liberty.

CHristian Liberty is a spiritual manumission or freedome, whereby the faithfull are delivered from that slavery, to which they were bound before their conversion, that they may freely and cheerfully obey God.

The RULES.

I. *The efficient cause of this liberty in general, is the whole Trinity; but in particular, Christ our Lord.*

Joh. 8. 31, 32. *If you abide in my word, you shall be my Disciples, and ye shall know the truth, and the truth shall make you free.* & v. 36. *Therefore if the Sonne shall make you free, ye shall be free indeed.*

II. *The instrumental cause of this, is Faith.*

III. The

III The matter, or subject, are faithful men.

IV. The matter about which this is conversant, are the Law, the service of sin and death, affliction of conscience in things indifferent, and mens commandments.

V The form is expressed by divers conditions, as the objects are various.

VI. We have shewed above in the doctrine of the Law, how we are freed from the Law.

VII. We are not quite in this life free from the inherence of sin in us; but we are freed from the guilt and dominion of it; from that by justification, from this by sanctification.

Rom. 6. 12. *Let not sin therefore reigne in your mortal bodies, that you should obey sin in the lusts thereof.*

VIII. From indifferent things, that is such as are neither commanded nor prohibited, we are so freed, that our conscience is not bound to keep or break them.

Rom. 14. 2. 3. *For one believeth that he may eat all things, another who is weak eateth herbs, let not him that eateth, despise him that eateth not, and let not him that eateth not, condemn him that eateth.*

IX. Now.

IX. *Now in these cases a special care must be had of Faith and charity: of faith, lest we take things not indifferent for indifferent; of charity, lest we offend our weak brother.*

Of Faith *Paul* spakes, *Rom.* 14. 23. *He that doubteth, if he eat, he is already condemned, because he eateth not of faith, but what is not of faith is sin:* of Charity cap. 14. ver. 1. *He that is weak in the faith, receive you, but not unto doubtfull disputation, &c.*

X. *The same care of liberty is about mens commandements; for our conscience, is not obliged to those things which are against Gods commands, or being adiaphorous are obtruded as necessary; but we must not for conscience refuse obedience to those things that are consonant to Gods command.*

XI. *The end of this liberty, 1. Is true consolation arising out of our freedom from sin, death, and solicitude in things indifferent: 2. The service of righteousnesse, which indeed is true liberty: 3. The true worship of God, free from superstition or the scandal of our neighbour.*

XII. Con-

XII. *Contrary to Christian liberty, is the liberty of the flesh and wantonnesse.*

Jud. v. 4. *there are some men crept in now, of old ordained for this condemnation, ungodly men, turning the grace of our God into wantonnesse.*

CHAP. XXIV.

Of the coming of Christ, and Resurrection of the flesh, which go before the last Judgement.

HItherto of the State of Grace, now follows the State of Glory.

To this belongs the doctrine of the last Judgment

The parts whereof are three: 1. Of its Antecedents: 2. Of the Judgement it self: 3 Of the Consequents thereof.

The Antecedents are, Christs coming, and the Resurrection of the flesh.

Christs last coming, is his return from Heaven, to which he ascended, to judge the Earth.

The

The Rules.

I. *It is most certaine, that Christ will returne to Judgement.*

This was revealed even in the Patriarks times: *Jud.* v 14 Enoch *also the seventh from* Adam, *prophesied of these, saying, Behold the Lord commeth with ten thousand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* The rest of the Scripture is full of such testimonies. *Psal.* 50, 3, &c. *Dan.* 12. *Matt.* 24. *and* 25. *Act.* 17. *Rom.* 2. *and* 14. 2 *Cor.* 5. 10. 1 *Thess.* 4. *and* 5. 2 *Pet.* 3. *Rev.* 19, &c.

II. *Although no man knows the time of Christs coming exactly, in respect of the day and hour* [a] *yet there are signes set down by Christ and his Apostles, shewing that that day is not far off* [b].

[a] *Of that day and hour knoweth no man, not the Angels of heaven, except my Father only,* Mar. 13.32. *Nor the Son himself but the Father alone,* 1 Thess. 5.1.2, &c. *concerning the times and seasons, brethren, it is not needfull that I write unto you; for you your selves know well, that that day of the Lord will come as a thief in the night.* [b] Mat. 24.32.33. *Learn a parable of the fig tree: when its branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is neer, even at the doors.*

III. *These Signes are either common or proper.*

IV. *Those are common, which were to signifie both the destruction of Ierusalem, and Christs last coming.*

Such were those predictions of Christ, *Mat.* 24.4,5. *&c.* when he speaks both of his own comming, and of the destruction of Jerusalem as the type thereof; to wit, False Prophets, false Christs, wars, pestilence, famine, earth quakes, persecutions for Christs sake, treacheries, want of faith and charity, *&c.*

V. *The proper signes are, extream security and impiety* [a], *the revealing of Antichrist and his destruction by the breath of Christ mouth* [b], *The ruine of* Rome [c], *with the forsaking and burning of the Whore* [d],

[a] Luc. 17.26.27. *As it was in the dayes of Noah, &c. And as it fell out in the day, of Lots &c.* 1 Thess. 5.3. *when they shall say peace and safety, then sudden destruction commeth upon them;*

them; as travel upon a woman with childe, and they shall not escape. 2 Tim. 3. 1, 5. This know that in the last days perillous times shall come; for men shall be lovers of their own selves, covetous, boasters proud, blasphemers, disobedient to parents, unthankfull, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, traitors &c. b 2 Thes. 2. 3. Let no man deceive you by any means; for that day shall not come till there be a falling away first, and that man of sin be revealed, the son of perdition. & v. 8 And then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightnesse of his coming. c Rev. 18. 2. She is fallen, she is fallen that great Babylon, &c. d Rev. 17. 16. And those ten horns, that is, the ten Kings, shall hate the whore, and they shall forsake her & shall eat her flesh, and burn her with fire.

VI To these signes some adde, A visible and generall uniting of the Jews to the Church of Christ, which they teach must be expected in the last times.

* This opinion is plausible, if it were found in Scripture. The Prophetical testimonies which they alledge were fulfilled in the Apostles times, when upon the breaking down of the partition-wall, the Jews and Gentiles were uni-

A. R.

* This opinion of the calling of the Jews, is plausible, if it were found in Scripture] *Here Wollebius strives to weaken the opinion of the Jews conversion*

conversion before the last day; so did of old Cæsarienſis, Greg. Nazianzen's *brother*, Dial. 4. *by denying, that in Scripture their conversion is expressed, whereas indeed the Scripture in many places speaks of this generall calling. And though* Hierome *on* Isa. 11. *and* Hos. 9. *seem to contradict this truth; yet we shall finde, that he doth not absolutely speak against their final conversion, but against the manner of it, which the Jews thought should be effected by* Elias, *whom they dreamed would reduce them again into their own Country, and re-establish the antient Law of* Moses, *and the whole Judaical worship. But to deny a total conversion of the Jews to Christ, is to keep up the partition-wall still, which Christ came to break down, represented by the rupture of the veil of the Temple at Christs death. why was Christ called the Corner stone, if he did not mean to unite the two walls of the Jew and Gentile? And how can that prophesie of his be fulfilled,* There shall be one sheepfold, as there is but one Shepheard? *That propheſie of* Zach. 12. 10 Rev. 1, 7. They shal look on him whom they have pierced, & shall mourn for him; *must be understood of the Jews final conversion, which shall be with godly sorrow and repentance, before the last day, for it is said there,* He shall come with clouds, Luke 21. [illegible]. *Our Saviour foretels, that* Jerusalem shall be [illegible]dden under, till the fulnes of the Gentiles be brought in. *we read in* Rev. 7. that besides the innumerable multitude of all Nations that stood before the Lamb, there were of the Israelites also an hundred forty & four thousand on Mount Sion; *a definite number being used for an indefinite; by which is intimated the Jews total conversion. In* Mal. c. 4. Elias *is promised* to turn the hearts of the fathers towards their children: *which propheſie the old Doctors apply to the conversion of the Jews by the preaching*

preaching of Elias; *and Christ tels us, that* Elias shall come and restore all things, *Matth* 17.11. *This propheſie indeed is applied by Christ to his first comming, and* John Baptist *there is called* Elias; *yet this hinders not the application of the same propheſie to his second comming also: before which, either* Elias *shall come, or else powerfull preachers* in the force and spirit of *Elias, who shall convert the Jews: And so the Fathers interpret these words* Psal. 59 6,14. They shall return in the evening *of the conversion of the Jews in the end of the world: And so they observe, that their late entry into the Church of Christ, which is* the House of the living God, *was prefigured by the elder brother* Luk. 15. *who came not in till he was intreated by his father; and that was after the younger brother, or gentiles had returned. But their conversion is more plainly foretold by* Hoſea. 1. 11. The children of Judah and Israel shall be gathered together, and appoint themselves one Head; *This cannot be meant so much of their return from their dispersion in their first captivity, as of their last conversion; for the Israelites never returned from their first captivity.* This *is more fully explained in* Hoſea, c. 3. 5. Afterward shall the children of Israel return, and seek the Lord their God, and *David* their King; and shall fear the Lord and his goodness in the latter dayes. *Here by the latter dayes we cannot understand Christs first coming; for we do not finde, that this propheſie hath been yet accomplished. Some few here and there have been converted; but what is that to a general conversion of the whole nation, or at least, of the greatest part; which the Apoſtle expreſſeth fully,* Rom. 11, 25 I would not, brethren, have you ignorant of this mystery, that blindness in part is happned to Israel until the fulness of the Gentiles be come in, & so

all

all Israel shall be saved: *and ver.* 32. God hath concluded them all in unbelief, that he might have mercy on all: *Now all the circumstances and words, preceding and following, do make it plain, that Saint* Paul *speaks not of the spiritual, but of the carnal Israelites, or Nation of the Jews, and of their total conversion, which* v. 12. *he calls* their fulness, *as he calls the total conversion of the Gentiles,* the fulness of the Gentile, vers. 25. *And doubtlesse, Christ who came to* save his people from their sins, *to whom he preached in his own Person, and sent his Disciples,* first of all to these lost sheep of Israel, *and prayed for them on the cross, and makes intercession for them still in Heaven; will not forget, when the time comes; to bring back these straying sheep into his sheepfold: This is that* Michael *the great Prince,* who standeth up for the children of Israel, and by whom *Daniels* people shall be delivered, every one written in the Book of life, *Dan.* 12. 1. *So certain and indubitable was this truth, that in the primitive Church, as Saint* Austin *confesseth,* l. 20. de civ Dei, cap. 29. It was ordinarily spoken & believed by the faithful, that the Jews by the preaching of *Elias* should believe in Christ. *Yet I deny not but that the Iews hitherto have been like that fruitless Fig-tree in the Gospel which our Savior cursed; but here is the difference, that the Fig-tree was never to fructifie any more, but we must not say so of the Jews: I grant also, that the Fathers believed the Jews shall follow Antichrist, because he saith,* that if another come in his own name, him they will receive: *but it will not therefore follow, that they shall never have their eyes opened to discern the falshood of Antichrist, and that they shall never follow Christ. Neither doth* Saint Paul *contradict himself, who having proved the conversion of the Jews, saith,* 1 Thes. 2, 16.

2.16. That wrath is come upon them to the end. *For he speaks there only of those perverse Jews, who lived in his time they having crucified Christ, persecuted his followers; therefore final destruction upon them under* Titus; *or else,* εἰς τὸ τέλος *there signifieth* utterly, *as we translate it; and so extreame or utter destruction came upon them. And whereas it is said,* Hos. 1.6. That God will have mercy no more upon the house of Israel but will utterly take them away; *this was spoken of the ten tribes captivity from which they were not deliverd, as the House of Judah was* ver.7. *But what is this to the final conversion of the Jews? As for those imprecations of David against them,* Psal. 69.v 23.24.25. *they have relation only to their temporal punishments, and outward afflictions; and not to a final or endless obstinacy. To conclude, the Apostle proves out of* Isa.59.20. That all Israel shall be saved, because there shall come to Sion, (or as the LXX. translate it) out of Sion, the deliverer, and shall turn away ungodliness from *Jacob,* Rom.11.26. *This Propheſie hath not been yet accomplished, therefore it is to be fulfilled in the end of the world, when the deliverer shall turn away ungodliness from the whole Nation of the Jews.*

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ted into one body. In the *Revelation* we find nothing that doth solidly confirm this opinion, Their chief hold is in that of *Rom.*11.25. 26. *For I would not brethren that yee should be ignorant of this mysterie, lest yeshould be wise in your own conceit, that blindness in part is happened to Israel; until the fulness of the Gentiles be come in, and so all Israel shall be saved.* The Apostles scope in this is; to de-

hort Christians from insulting over the Jews that are rejected, because they themselves are called. The reason is, because by their ruine the gentiles have received salvation, *ver.* 11. Yet so that all hope of reconciliation is not cut off from the Jews, *ver.* 15. Nor are they exempted from being rejected, who being Christians onely in name, are puffed up in their mindes, *ver.* 20. 21. That former passage of the rejection of the Jews, which was not altogether without hope of pardon, doth shew in a mystery that the Jews were not totally, but in part onely rejected; not in respect of time, for it was to last onely awhile, but in respect of that part of the Jewish Nation which contains the Reprobates: so that the meaning is this; blindness hath hapned not to all the Jews, but to a part only, that is, to the Reprobates. Neither have these words, *until the fulness of the Gentiles come in*, this meaning; that there shall be such a plausible calling of the Jews, after the fulness of the Gentiles is come in: For there is nothing more usual than that these particles *till*, or *untill*, and *while*, being denyed or affirmed, signifie the same that *never* or *alwayes*: As we shewed above, *c.* 19. Neither doth that which the Apostle subjoyns, *v.* 26. hinder anything this interpretation, *And so all Israel shall be saved*: For by the name of *all Israel*, he understands the elect, which indeed are the true Israelites, as above *c.* 9. 7, *&c.* he sheweth. And also in the following places, *v.* 28, *c.* 11, he explains, saying, *As concerning the Gospel, they are Enemies for your sakes; but as touching the Election, they are beloved for their fathers sakes.* The summe of the whole place is this, the rejection of the Jews Nation

tion in part, (whereby blindnesse shall remain upon the Reprobates) doth no wayes prejudice the elect of that same Nation, but they also, and so all Israel shall be saved. See *Calvin* on this place.

VII. *The signe of Christs presence shall be, doubtlesse, an incredible brightnes, and majestie, in which he shall appear.*

For he shall come in the *cloudes of Heaven*, Matth. 26. 64. *with incredible glory*, Matth. 25. 31. *accompanied with the whole army of his Angels* ibid. *with a great shout and voice of the Archangel*, 1 Thess. 4. 16. By reason of his brightnes, *the Sun and and moon shall be darkned* (as lesser lights by the greater) *and Stars shall fall from Heaven*, that is, they shall seem to fall from Heaven, *and the powers of Heaven shall be shaken* Mat. 24. 29. &c. Mar. 13. 24. &c. *yea, at his sight, Heaven, and earth shal seem to flie away*, Rev. 20. 11

Thus of Christs coming: The resurrection of the dead is, whereby the bodies of the dead shall be raised, but the bodies of those that remain alive, shall be changed, and shall be again united to their souls by an indissolveable union.

The Rules.

I. *The Resurrection, called by the Greeks* ἀνάστασις *and* παλιγγενεσία, *is*

First, or Second. That is a resuscitation from the death of sin to the life of righteousnesse; This is a revocation from death corporal to life.

Rev. 20.6. *Blessed and holy is he who hath part in the first resurrection.*

II. *The Scripture proves the Resurrection of the dead, by testimonies* [a], *examples* [b], *types* [c], *and reasons* [d].

[a] *Job.* 19. 25, 26. *Dan.* 12.2. *Hos.* 13.14. *Matth.* 22.31. &c. and 27.52. *Joh.* 5.28,29 *Phil.* 3.21. 1 *Thess* 4. and other such like places. [b] The example of those that were raised by the ministery of *Elijah*, 1 King. 17 22. *Elisha*, 2 King. 4. 34. 2 King 13.21. by Christ also *Matth.* 9. 25. and 27.52.53. *Luk.* 7.14. *Joh.* 11.11. and by the Apostles, *Act.* 9.40. and 20.10. [c] The type of *Aarons* Rod budding, *Num.* 17. of the Iews returning from *Babylon*, *Ezek.* 37. but chiefly of *Henoch* and *Elias*, *Gen.* 5 and 2 *King.* 2. [d] Reasons are drawn from the Covenant of God, which is not broken by death, *Matth* 22.30. from the promises of life eternal: from the Sacraments which are seales thereof: which 1 *Cor.* 15. are set down at large. But the chief reason is drawn from Christ, who is not onely the type and example of our resurrection but the beginning also thereof; for from the life of the Head we undoubtedly gather the life of the myttical body.

III. *Though*

III. *Though the Resurrection of the dead is above nature, and mans corrupt reason; yet it is neither against nature, nor against right reason.*

For right reason teacheth, that the dead can be raised, and shall be raised: That, is gathered from his omnipotencie; this, from his justice. For as it is just that some sins be punished after this life; so it is just likewise, that what was the companion of sin, should be the companion of pain.

IV. *The general efficient cause of the Resurrection, is the whole Trinity; the particular is Christ our Lord.*

Christ is the efficient cause of this three ways 1. As God. 2. As the Judge of the world. 3. As Mediator. The first two wayes, he is the efficient cause of resurrection both in the elect and in the reprobate: but the third way, he is the cause of the resurrection of the faithful, by his merit, efficacie, and inchoation.

V. *The matter is the same numerical body that man had in this life.*

Besides *Jobs* testimony. *Job* 19.26. the reason annexed to the third Canon, taken from Gods justice proves this.

VI. *The form, consisteth in the reunion of body and soul, and restoring of the dead to*

life, and in the sudden change of those that remain, and in their freedom from corruption.

1 Cor. 15. 51.

VII. *The end, is the declaration of Gods justice, and mercy: of that, in raising the wicked to condemnation; of this, in raising the godly to life eternal.*

Dan. 12. 2. Joh. 5. 28. 29.

VIII. *In the Resurrection the godly shall be freed, not only from corruption and bodily defects, but shall be crowned also with glory.*

1 Cor. 15, 42, 43, 44. *It is sowed in corruption, it is raised in incorruption; it is sowed in dishonor, it is raised in glory; it is sowed in weakness, it is raised in power; it is sowed a natural body, it is raised a spiritual body.*

CHAP.

Chap. XXXV.

Of the last Judgement.

SO much of the antecedents of the last Judgement: The Judgement it self is that most glorious act, whereby Christ shall judge the whole Word.

The Rules.

I. *The certainty of the last judgement, is proved by the same arguments, by which we proved the certainty of Christs comming, and of our resurrection.*

II. *The general efficient principal cause is the whole Trinity; the particular, is Christ our Lord in the assumed humane nature, but glorified.*

III. *The chief power of Judicature shall be in Christ; for to him all power is given, and from whom no appeal can be made to any superiour.*

IV. *This Judge shall be visible and conspicuous to all, both in respect of his brightnesse and majesty in which he shall appear, as also of his humanity.*

But so, that his sight shall be terrible to the wicked; joyfull to the godly.

V. *The instrumental cause, are the Angels whose service he shall use, both in gathering together those that are to be judged, and in separating the godly from the wicked.*

Matth. 22. 31. *And he shall send his Angels with a great sound of the Trumpet, and they shall gather the elect from the four winds, and* 25. 32. *And all Nations shall be gathered before him, and he shall separate the one from the other, as the shepherd separates the sheep from the goats.*

VI. *The matter, shall be all men, who must appear before Christs tribunal.*

Rom. 14. 10. 2 Cor. 5. 10.

VII. *But the gody shall be judged one way, and the wicked another way: For, they shall be judged, but not condemned; these shall be judged and condemned.*

In

In this sense, the Scripture denieth that the faithful shall be judged, *Joh* 3.18. and 5.19.

VIII. *Neither matters it, that the wicked are said to be judged already: For it is one thing to be judged in private, another in publike and openly.*

IX. *The form, is expressed by the manner of proceedings in the Courts of justice; to which belongs, 1. The cognisance of the cause. 2. The pronouncing of the sentence. 3. The execution thereof.*

X. *The cognisanse of the cause, is expressed by the similitude of records or books, in which their works are registred*

Rev. 20.12. *And the Books were opened*, &c. * By these Books are meant; partly Gods omniscience, and partly mens conscience.

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* By these Books are meant partly Gods omniscience, partly mens conscience.] *God to whom all things are naked and open, needs not books to help his memory, as men do; yet we read that he hath two books, the one is called the book of life, the other of knowledge: Of the former there are four kindes, the first is of Predestination to life eternal, and in this book some are so written, that they cannot be blotted out; others are written but in appearance and hope; for when they live for a while in the fear of God, they hope their names are recor-*

ded in Heaven; but when by their wickedness they fall from this hope, then they may be said to be blotted out of this Book; this is the Book of life eternal. 2. The Book of life temporary which is nothing else but the condition and estate of this life; out of this Book did Moses David, and Paul wish themselves to be blotted. 3. The Scripture is the book of Life, as containing those precepts and means by which we may obtain Life eternall. The 4. Book of Life is our conscience informing us of all the good and bad actions of our former life. This Book is opened sometimes in this life; but shall be fully laid open to us in the last day. The other Book we read of, is of knowledge: which is threefold, 1 The Book of Gods generall knowledge, whereby he takes notice of all men, whether they be good or bad; of this every man may say with David, *Psal.* 139 16. In thy Book are all my members written. 2 *The Book of Gods particular knowledge: of this,* Psal. 1. The Lord knoweth the ways of the righteous, *and* 2 Tim. 2. The Lord knoweth who are his: *this is the knowledge of approbation: in this Book they are not written, to whom Christ will say in the last day,* Depart from me, *&c.* I know you not: *of this* David *speaketh,* Psal. 69 28. Let them be blotted out of the Book of the living; and not be written with the righteous! *The third book of knowledge, is that wherein the actions of wicked men are recorded, and which shall be laid open to them,* Dan. 7. 10. The Judgment was set, and the Books opened. *We may say then that God hath two books, which like* Ezekiels *scroll are written within and without: in the inside are the names of the Saints, who persevere to the end; On the outside are the names of the wicked, who fall from grace, who begin in the spirit, but end in the flesh* Of these books see Exo. 32. 32, *Psal.* 69. 28, &c. *Phil.* 4. 3. Rev. 3. 5. & 17. 8. & 20. 15. & 21. 27. Q.

X. *The wicked shall be judged according to, and for their works; but the godly according to the works of their faith, but not for their works.*

Hence, *Rev.* 20. 12. Another Book is said to be opened, which is the book of life. That we might know, That our salvation depends not on our works, but on Gods eternal grace, whereby we are written in the Book of life.

XII *The infidelity and impiety of the wicked, shall be so laid open before their eyes in their own conscience, that they shall not be able to deny or gain-say any thing.*

Psal. 50. 21. *I will reprove thee, and set these things in order before thine eyes.* Matth. 12. 36. *But I say unto you, whatsoever idle word men shall speak, they shall give an account thereof in the day of judgment.*

XIII. *Although the Elect shall remember their sins, yet they shall be so filled with the joy of the Spirit, that the remembrance thereof shall not sad them.*

XIV. *Both Reprobate and elect shall hear the sentence of the Judge; to the one it shall be full of horror, to the other full of comfort.*

Mat 25 34. *Come ye blessed of my Father, possess the Kingdom prepared for you from the beginning of the world;* and v. 41. *Go ye cursed into everlasting fire, prepared for the Devil and his Angels.*

XV. *The execution of the Judgement will presently follow upon the pronouncing of the sentence: So that the wicked in the presence of the godly shall be carried away to Hell; but the godly being caught up to meet Christ, they shall with him enter into life eternal.*

Mat. 25, *ult.* 1 Thes. 4 17.

XVI. *The end of the last Judgement, is a full and consummate execution of Gods counsel, for manifesting his justice and grace.*

XVII. *We must not rashly define where the place of the last judgement shall be.*

Some will have it to be in the valley of *Iehoshaphat*, which is between the hills *Sion* and *Olivet*; and that Christ shall descend no lower than to that part of the ayr in which a cloud took him up: which they gather out of the Prophesie of *Joel*, cap. 3. 2. But that place speaks nothing of the last judgement, but of a temporary judgement to be inflicted on the Enemies of the Church of *Israel*, alluding to that great overthrow which was given in the valley of *Iehoshaphat*, which was in the sight of *Ierusalem*. But if this be transferred anagogically to the last Judgement, this will be the meaning: As the Enemies

Enemies of *Iehoſaphat*, and of the Jews were ſlain in the ſight of *Ieruſalem*; ſo likewiſe ſhall the Infidels be judged and thrown down to Hell, in the ſight of ſpiritual *Ieruſalem*, that is, the Church: And in this ſenſe the Apoſtles, *Mat.* 19. 28 the Martyrs, *Rev.* 20. 4. yea, all the Faithfull, 1 *Cor.* 6. 2, 3. ſhall judge the World and the Devils: Not that Chriſt will ſhare with the Saints the honour of Judicature, but that they ſhall approve of the ſentence, & ſhall praiſe the wiſdome and juſtice of the celeſtial Judge.

CHAP. XXXVI.

Of the end of the world, and life eternal, the Conſequents of the Judgement.

THere are two conſequents of the laſt Judgement; to wit, the end of the World, and Life eternal.

The end of the World, is the deſtruction of this viſible Univerſe, after the wicked are thruſt down to Hell, and the godly elevated into the Heaven of the bleſſed.

The RULES

I. *This is called the conſummation of the World.*

Mat. 24 3. and 28. 20

II. *The efficient cauſe of this conſummation*

tion shall be God; for it belongs to the same power to create and to destroy the world.

III. *The matter i this visible world, heaven and earth, and the things therein contained.*

Peter expressly names the heavens, and the elements with the earth and its contents, 2 Pet. 3. 10, 11, 12.

IV. *Neither Hell, nor the Heaven of the blessed shall be destroyed.*

For there the wicked shall be eternally tormented, and here the godly for ever glorified.

V. *Concerning the form of this consummation, it is demanded,* 1. *Whether it shall be mediate or immediate?* 2. *In the substance, or qualities onely?*

VI. Peter *answers the first question, saying God will destroy it by fire.*

2 Pet. 3. 6, 7. *The world that then was, perished by water being overflowed; but the heavens & the earth which are now, by the same word are kept in store, reserved unto fire &c.* and v. 10 *The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and works therein shall be burned up:* and v. 12 *The heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat.* But what kinde of fire this shall be, he onely know who is himself a consuming fire.

VII. *Concerning the other question, there be divers opinions: For some will have this world destroyed in its substance; others, in its qualities onely.*

They

They who think it shall be destroyed only in qualitie, by this word *consumation*, mean a purging and instauration. Being moved, I. By testimonies. Rom. 8 19, 20, 21, 22. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope, because the creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God: For we know that the whole creation groaneth, and travaileth in pain together untill now.* 1 Cor. 7. 31. *The fashion or figure of this world passeth away.* 2 Pet. 3. 13. *But we look for new heavens & a new earth according to promise.* Rev. 21. 1. *I saw a new heaven & a new earth.* II. By reasons. 1. In the deluge, the earth was not destroyed in its substance. 2. Because man shall not be changed in his substance, but in his qualities. But they who are of the contrary opinion, I. Rely on these Scriptures. Psa 102. 26, 27. & Heb. 1. 11. *They shall perish, but thou dost remain; they all shall wax old as doth a garment; and thou shalt change them as a vesture,* &c. Isa. 51. 6. *Lift up your eyes to heaven, and behold the earth below; the Heavens shall vanish as smoak, and the earth shall wax old as a garment.* Matth. 24. 35. *Heaven and earth shall pass away, but my words shall not pass away,* 2 Pet. 3 7. *But the Heavens and the Earth which now are, by the same word are laid up in store, and reserved for fire,* &c. and verse 10. *The Heavens shall passe away with a great noise, and the elements shall melt with fervent heat; the earth and all there-*

therein shall be burned, and v. 12. *The* * *Heavens being on fire shall be dissolved, and the Elements shall melt*, &c. Rev. 21. 1. *The first Heaven, and the first Earth passed away, and there was no more Sea.* II. Reasons. 1. Because this visible world was made for man to sojourn in whilest he was a traveller; but when his journey is ended, and he in Heaven, there will be no more need of this world. 2. Because this stands with the order of things: For seeing eternity belongs to God, who is without beginning & ending; but to Spirits, *ævum*, which is that duration that hath beginning, but wants ending to Physical things time is ascribed, consisting both of beginning and ending. To the former objections thus they answer: The place of *Rom.* 8. 19, 20, 21, 22. is not meant of the restauration of this world, but of its freedome from vanity, to which it is subject, which vanity consists in this, that most men do most wickedly abuse the service of the creatures; hence by *Prosopopœia* or fiction of the person, they are said to desire liberty. The place in 1 *Cor.* 7. 31. teacheth rather the contrary, to wit, that this world shall not remain; although in that place mention is

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* *The heavens shall not be purged with fire, because they are not capable of an elementary impression. 2. Because they are not subject to the vanity, motion, and corruption of inferiour bodies. 3. Their innovation shall onely be in their rest and cessation from motion. 4. The Heavens that shall be purged by fire, are the* aerial *onely. 5. The fire shall purge no more, than what the water did purge in the Flood of* Noah.

not

not made of the world it self, so much as worldly things, to wit, riches pleasures and such like. They teach, that the new heaven in 2 *Pet.* 3. and *Rev.* 21. doth as it were point out the new world which the elect shall inhabite in their heavenly countrey. For there is nothing more frequent than that allegory, whereby the heaven of the blessed is likened sometimes to the earth, sometimes to the visible heaven: and to this purpose, is that which *Peter* saith of righteousnesse, which shall dwell there For it is certain, that after this world, justice shall dwell no where but in heaven. To the first reason, they answer, that there is no consequence from the Flood to the last Judgment, because the Flood brought not with it the end of the world: so likewise, in the other reason, they deny the sequel from man to the world; because the world will be no wayes available to man, when he is advanced to life eternall, for it was made onely for him whilest he was a traveler here. Now although in controversies of this nature, which overthrow not the articles of Faith, it be lawful to suspend our assent; yet, without prejudice to other mens judgments, the understanding reader may subscribe to the latter opinion: for it is one thing to be restored, and changed unto a better estate; and another thing to wax old like a garment, to vanish like smoak, to be dissolved, to melt, to be burned, to passe away; to be no more, as the former testimonies affirm.

So much of the end of the World; Life eternal is the highest degree of blessednes, in which we shall be made partakers

partakers of Christs glory, enjoying the sight of God, and Heavenly joyes for ever and ever.

The Rules.

I. *The general efficient cause of life eternal in the whole Trinity, but particularly Christ our Lord, who by his merit obtained life for us, and by his efficacy applies it to us and bestows it upon us.*

Hence he is called the everlasting Father, *Isa.* 9.6. and metonymicaly Life it self, *Joh.* 14.6.

II. *Good works are not the meritorious cause of life eternal; although life is promised to them as a free reward.*

A reward is promised to good works, not as a due debt, but as a free gift; not that by them we can merit life, but that we may be provoked to do them.

III. *That eternal happinesse consisteth in our freedom from all evill; in the variety, magnitude, and eternity of joyes.*

Rev. 21.4. *And God will wipe all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor shall there be any more pain; for the first things are past.*

IV. *The variety of joys, is considered in the glorification of man, in the delights of Heavenly mansions, in the blessed society of the Saints; but chiefly in the union with God.*

V. *There*

V. *There shall be a glorification both of body and of soul.*

VI. *In the body shall be,* 1. *Clarity,* 2. *Impassibility,* 3. *Subtilty,* 4. *Agility.*

VII. *The soul shall be far more perfect than it was in the state of innocency; for in it shall be understanding without error, light without darkness, wisdom without ignorance reason without obscurity, memory without oblivion; the will also shall be without perverseneße, joy without sorrow, pleasure without pain. In the state of innocency, there was in Man a possibility not to sin; in the state of glory, there shall be no possibility to sin.*

VIII. *The beauty of Heavenly mansions, was shaddowed by the type of* Solomons *Temple, and* Jerusalem.

Psal. 84 1. &c Rev 21. and 22.

IX. *The communion of Saints, which be with joy, is expressed by the similitude of a feast.*

Matth 22 2 &c.

X. *Neither shall we have communion only with the Angels, but we shall be also like the Angels.*

Matth. 22. 30 ἰσάγγελοι. Luk. 20. 36.

XI *There shall be such a communion with God, that we shal see him without end, love him without tediousneße, and praise him without weariſomneße.*

XII. *So*

XII. *So great shall be that joy, that neither our tongues can expresse it, nor our mindes conceive it.*

For in this life, neither had the eye seen, nor ear heard, nor minde conceived, that which can equall that glory, 1. *Cor.* 2 9.

XIII. *Neither shall any bounds be set to this happinesse, nor shall we ever fall from it, but it shall continue for ever.*

Psal. 16. 11. *Thou shalt shew me the path of life, for in thy presence is fulnesse of joy, and at thy right hand are pleasures for evermore.*

XIV. *There shall be degrees of eternal happinesse.*

This is gathered from *Daniel*, cap. 12. v. 3 *They that be wise shall shine as the brightnesse of the firmament, and they that turn many to righteousnes as the Stars for ever and ever.* Neither is this opinion overthrown by that place of *Matth.* 13. *v.* 43. whereas the just in general, are said to shine as the Sun: for though the glory of the Elect being considered in themselves, is likened to the brightnesse of Sun and Stars; yet in *Daniel* c. 12. this is promised to Doctors above other men; neither can any other reason be given, why there mention is made chiefly of them that instruct others: that place, 1 *Co.* 15. 39, 40, 41 is alleadged but to little purpose for proof of this; for the simile concerning

cerning the diversity of brightnesse in the Stars doth not prove the degrees of future glory, but the difference only that is betwixt a mortal and a glorified body; as it appears by what followes. In the mean while we allow not that manner of different glory, which the Papists teach; to wit, diversity of merits. For as the gift of Faith and Sanctification, according to Gods meer grace is unequally distributed to the Saints; so he will according to his gracious pleasure impart glory; but so, that no man shal have cause to complain of any want of glory in himself, or why he should envie it in another.

THE

The SECOND.

BOOK.

Concerning the

WORSHIP of GOD.

CHAP. I.

Of the Nature of good Works.

IN the former Book we have ſpoken of the Knowledge of God; now we are to ſpeak of his Worſhip.

The true worſhip of God, conſiſteth in true holineſs, and righteouſneſs, or in the ſtudy of good works, which good works are performed by the grace of the Holy Spirit, out of true Faith, according as the Law requires, to the glory of God, the certainty of our ſalvation, and edification of our neighbour.

The

The RULE

I. *Good works are called Vertues.*

But we take this word *vertue* in a larger sense, than it is taken by Philosophers: for here we call *vertues* holy affections, holy thoughts and actions.

II *The same Synecdochically, are called by the name of Charity.*

For so Christ saith, that the whole Law consisteth in the precept of love towards God and our neighbour: where as love towards God, belongs to the first Commandement; but love to our neighbour, to the second Table.

III *The principal efficient cause of good works; is the Holy Ghost in respect of beginning, continuation, and perfection.*

For it belongs to the same power, *to begin in us a good work, and to perfect it*, Phil. 1. 6 as also, *to give both to will, and to be able, or to do*, cap. 2. 31.

IV. *Their instrumental cause is Faith, the root of good works.*

Rom. 14. 23 *what is not done of faith, is sin.*

V. *The matter of good works, are the affections and actions of a regenerate man.*

VI. The

VI. *The form of them is their agreement with the precept of the Decalogue.*

For sin is a transgression of the Law, 1 joh. 3. 4. *that must needs be sin, which deviates from the Law.*

VII. *Therefore those are not good works, which are conformable to the commandments of men, and not of God.*

Isa. 29. 13. Matth. 15 9. *In vain do they worship me, teaching for doctrines the commandments of men.*

VIII. *Neither are those good works, which the Papists call works of* Supererogation, *by which they say more is performed than by the Law is required.*

IX. *This opinion is grounded upon their conceit of Councels or things not commanded, but left to our liberty; the omission of which is not punishable, but the performance is greater than legal obedience, and therefore meritorious.*

They say, such Councels may be seen, *Mat.* 19. v. 11. where they teach, that the counsel of single life is not contained within the command, and *ver.* 21. where they say, that to the young man a counsel was given, not a cōmand, that he should sell his goods, and give them to the poor, and then follow Christ: and 1 *Cor* 7. where they say, that the single life is counselled.

But this opinion of Counsels, and works of supererogation is false. 1. Because so the Law is made imperfect, whilst the performing of councels is preferred to the fulfilling of the Law. 2. Because if no man is able to fulfill the Law, much less able is any man to fulfil that which is heavier than the Law. 3. Because to beg daily for pardon of our sins, and to brag of such works, are things inconsistent.

The places above alledged are to be understood of commands and not of Councels, which do not oblige men; these commands indeed are particular, and given only to certain men according to the exigence of their condition and gifts; yet they are subordinate to general precepts. *Matth.* 19. 11. Single life is not only counselled, but commanded; two conditions being required. 1. If the kingdom of Heaven doth so require it. 2. If any be assured that he hath the gift of continency, so *ver.* 21. It is not a counsel, but a command that is given to the young man, that his hypocrisie might be unmasked, who bragg'd that he was able to fulfil all the Law. And 1 *Cor.* 7. Celibate is injoyned to them that have the gift of continency, not simply, but because it was expedient for the difficulty of those times. Now I pray, what is more consonant to Gods Law, than to renounce all earthly things for the glory of God? therefore in these places nothing is counselled, but what by the Law is commanded.

X. *The end of good works is threefold, to wit, the glorifying of God, and the testifying of our gratitude towards him; the certainty of salvation; and our Neighbors edification.*

We

We are taught, *Matth.* 5. 16. that we must study to do good works, both for Gods cause and our Neighbours: *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* They are to be performed for our own sakes; because we can have no assurance of salvation, election, vocation, and justification, but by good works, as the effects of Faith, Justification and Sanctification: whence *John* saith, *He that doth well is of God.* 1 Ep. 3. *v.* 10.

XI. *The subject of good works, is man regenerated.*

This was proved in the former Book, *cap.* 10. out of our natural corruption; whence appears the vanity of the School-mens Doctrine, concerning merit of congruity & condignity, they ascribe that to the works of an unregenerat man before the first grace, but this to his works done after the first grace is received: That they call the merit of *congruity*, because it is fit or congruous that reward begiven to him that worketh virtuously this they call merit of *condignity*, because there is a proportion between the merit and the reward, of which opinion *Bellarmine* and *Stapleton* were ashamed.

XII. *The adjuncts of good works are, their imperfection, and their necessity nevertheless.*

XIII. *The good works of the Saints are imperfect, while they are travellers here; but they shall be perfect in the state of glory hereafter.*

This Doctrin is not thwarted by those places in which the Saints are said, *To walk perfectly, and not to turn towards the right hand, or to the left hand*: For in those places is understood not so much perfection it self, as the desire of it, and the perfection of parts rather than of degrees; or their sincerity & integrity are meant, whereby the faithfull (though the Scripture elswhere speaks of their sins) study to serve God in the simplicity of their heart, without hypocrisie.

XIV. *Yet this imperfection is covered with Christs perfection; hence our half perfect works, and which are joyned with infirmities, are reputed for perfect; in this respect the Church is said to be without spot or wrinckle.*

XV. *Good workes are necessary, by the necessity of precept and of the means, but not by the necessity of the cause or merit.*

By the necessity of precept they are necessary, because the study of good works through al the Scriptures is most severely injoyned to us: They are necessary in regard of the means, because they are sure marks of Vocation, Election, and true Faith; & because they are the way and means to attain heavenly blisse: As if a man should make a journey from *York* to *London*, to obtain an inheritance, the way or journey is the *medium* or means, but not the meriting cause or the inheritance; even so it is in this matter. Works would be truly meritorious, if they had these three conditions,

as

as expreſt in the following diſtich:

1 2
Da tua, ſed quæ non debes; propoſitio & adſit
3
Non aliter meritum dixeris eſſe tuum.

1. If they were our own. 2. If they were not due. 3. If they were proportionable to life eternal; But in our good works theſe conditions are wanting, 1. Though good works be done by us, yet they are not of us, 2 *Cor.* 3. 5. 2 We are bound to do them, ſo that is we ſhould do all, yet we muſt confeſſe, *we are unprofitable ſervants*, Luk. 17. 10. 3. They have no proportion, if they be compared to life eternal.

CHAP. II.

Of Vertues and Works pertaining to the whole worſhip of God, and to the Decalogue.

VErtue or good works, are either general or particular. Thoſe, belong to the whol worſhip of God, & ſo to the whole Law: theſe, to either of the Tables, or to each Command:

The vertues of the firſt Command, are either of the Underſtanding, or of the Will.

The vertues of the Underſtanding, are Wiſdome and Prudence.

Wiſdome is that vertue, by which we

know Gods will, and our own infirmity; that we may do what is conformable to Gods will, and may seriously beseech God for strength to perform this will.

Rom. 12. 2. *That you may prove what is that good and acceptable and perfect will of God,* Psal. 143.10. *Teach me to do thy will, because thou art my God, lead me by thy good Spirit, through the right path.*

To this is opposite foolishnesse, or ignorance of Gods wayes, or an opinion of wisdome.

Ier. 5. 4. *These are foolish for they know not the wayes of the Lord, nor the judgments of their God.* Prov. 3. 7, *Be not wise in thy own conceit.* Eccl. 7. 16. *Be not too wise.*

Prudence is a vertue, whereby we foresee how things are to be done in respect of time, place, and manner, and what will be the event of each businesse which is undertaken

The Rules.

I. *Prudence is the director or guide of our counsels and actions.*

II. *It is prudence, to distrust the World, and not rashly to believe every man.*

Ier. 9. 4.

Ier. 9. 4. *Let every one take heed of his friend.* Matth. 10. 10. *be wise as Serpents, and inocent in Doves.*

III *It is prudence to counterfeit, and to dissemble,*

Yet here we must know, how & for what end we may counterfeit & dissemble: the end is, either the edification of the Church of the godly; or the trial of things needful, or the avoiding of dangers, or the desire of eschewing vain-glory or boasting. Then it will be lawful to do this, when it can be done without prejudice to Gods glory, to the truth to charity, to justice, to our calling and duty, and without fraud.

IV. *It is prudence in the evils of sin to choose none, in the evils of punishment to choose the lesser.*

So *David*, of the three punishments proposed to him, he chose the Pestilence rather than War and Famine, 2 *Sam.* 24. 12. *Cyprian* being willed by the Governour to advise with himself, whether he would obey, or die? He answered, that in a matter of such holinesse, no advise was to be used. When the French King *Charls* 9. had proposed three things, to the Prince of *Conde*; the Masse, Death, and perpetual Imprisonment: his answer was, that by Gods assistance he would never choose the first; as for the other two, he left them to the Kings own pleasure.

To Prudence is opposite *Imprudence* Craft, and a conceit of Prudence.

Matth. 25. 3. *But those that were foolish, took their Lamps, but did not take oil with them.* Luk. 16. 8. *And the Lord commended the unjust Steward, that he had done wisely:* where craft is called prudence abusively. Rom. 12. 16. *Be not wise in your own conceits.*

So much of the Vertues of the mind: The vertues of the will in general are, Integrity, Readiness, and Constancie.

Integrity is, whereby we performe obedience to God, although imperfect, yet with a serious purpose, and without hypocrisie, as in the sight of God.

Deut. 18. 13. *Thou shalt be perfect* (or sincere) *with the Lord thy God.* 2 Cor. 1. 12. *For this is our boasting, even the testimony of our conscience.*

To this is opposite the contempt of Conscience, or a dissembling and hypocritical Conscience.

1 Tim. 1. 19, 20. *Retaining faith & a good conscience, which some having put away, concerning faith have made shipwrack, of whom are* Hymenæus *and* Alexander. Joh. 18. 28. *The Priests went not into the Judgment-hall, lest they should be defiled, but that they might eat,* &c.

Rea-

Readineſſe or promptitude called alſo chearfullneſſe and alacrity, is a vertue whereby we obey God freely, joyfully.

Pſal. 40. 9. *I delight to do thy will, O my God.* Pſal. 110. 3. *thy people ſhall be willing.* 2 Cor. 9. ver. 7. *God loves a cheerful giver.*

To this is oppſite Precipitancie and Coaction.

Matth. 8, 19. *And a certain Scribe came and ſaid unto him Maſter, I will follow thee whitherſoever thou goeſt.* 2 Cor. 9 ver. 7. *Every man, as he is purpoſed in his heart, ſo let him give, not grudgingly or of neceſſity.*

Conſtancie is a vertue, whereby man is prepared to perſevere to the end in the knowledge, profeſſion, and worſhip of God.

Matth. 24. 13. *But he that continueth to the end, ſhall be ſaved; ſee* the examples of Prophets, Apoſtles, and Martyrs, &c.

To this is oppoſite, Inconſtancie, or pertinacy in an error or evil purpoſe.

Luk. 9. 62. *No man that putteth his hand to the plough, and looking back, is meet for the Kingdome of God.* Act. 7. 51. *Stiff-necked and uncircumciſed in heart,* &c.

Chap. III.

Of Vertues or Works belonging to the First Commandment.

So much of the general Vertues or Works: the special, belong to the immediate, or mediate worship of God.

Gods immediate worship, is that which is performed to him immediatly, and is taught in the first Table.

This is either internal onely, or else external, and internal both.

The internal worship only, is that which resides in the heart, and is injoyned in the first Precept.

The sum whereof is, that we worship and know him alone for the true God.

For the precept is negative, *Thou shalt have no other Gods but me*: from this is gathered an affirmative, *Know and worship me alone for God.*

Therefore to this precept belongs the knowledge of God, and a religious affection towards him.

The

The knowledg of God is, whereby we acknowledg him to be the onely true God, as he reveals himself to us in Scripture:

Deut. 6. 4. Heare O Israel, the Lord our God is one God, Isa. 46. 9. Have not I told you from that time, and have declared it? &c. Is there a God besides me? Yea, there is no God, I know not any.

Contrary to this is Atheisme, and multiplicity of gods or Polytheisme.

Psal. 14. 1. The fool hath said in his heart, there is no God. Gal. 4. 8. Even then when you knew not God, you served them which by nature were not gods.

Religious affection towards God, consisteth in Faith, Hope, Charity, Confidence in God, Fear, Repentance, Patience, and Thankfulness of minde.

For to acknowledge any for God, is to believe, to place trust and confidence in him, to love and fear him above all things, to submit patiently to his wil, and to acknowledge all good things for his gift.

Faith is, whereby we lay hold on God, as our God and Father, and firmly believe his Word, Promises, and Threaatnings.

We considered Faith before as the instrument of Justification and Sanctification but here, as a vertue and internal work of God in reference to his worship.

To Faith is opopsite *Apistia* or Infidelity, and doubting of the goodnesse and power of God; as also the presumption of Faith,

Psal. 78. 22. *The Israelites believed not, nor trusted in his salvation.* Num. 20. 12. *Because ye did not believe me, that ye might sanctifie me,* &c Jam. 2. 14. *what availeth it, my brethren, if any man say, he hath faith, and have not works? Can his faith save him?*

Confidence is a vertue, whereby we rest in God and in his promises, and totally depend on him in all things both corporal and spiritual.

We have already spoken of confidence, as it is the form of Faith, & applieth to the heart the Promises concerning Christ; Here it is considered, as the effect of Faith. Of this, *Salomon* saith; *Trust in the Lord with all thy heart,* Prov. 3. 5.

Contrary to this, is distrust in God, and trust or confidence in Idols.

An example of distrust, is in the Israelites: *Psal.* 78. 19, 20. in *David*, 1. Sam. 27. 1: in the kings Captain, 2. *King.* 6 35; in *Ahaz*, Isa. 7. 12. in those that are too careful what they shall eat *Matth.* 6. 25. Idolatrous confidence is that which man puts in the Devil, as witches do; or in Idols as *Athaxia*, 2. king. 1, 2. or in mens inventions, as Papists; or in the arm of flesh, *Jer.* 17. 5. or in covenantes, Fortifications, Physick &c, as *Asa*, who implored the help,

help of the Syrians, and consulted with Physitians, not with God; 2 *Chron.* 16. 7. and 12. Yet it is lawful to make use of outward helps and aid, so we place not confidence in them; we must use them as servants, not trust in them as gods.

Hope is that, whereby we expect undoubtedly Gods future favours, especially the accomplishment of our salvation relying on Gods promises, and Christs merits.

Hope differs from faith, as the effect from the cause: for the object of faith, is the promise on which faith relies; the object of hope, is the thing promised, which hope expects.

Contrary to these are doubting, desperation and idolatrous hope.

Sometimes the godly fall into doubting, 1 Sam 27, 1. *David said in his heart, I shall now perish one day by the hand of* Saul. But the wicked onely fall into a total and final desperation: so did *Cain*, Gen. 4. *Saul*, 1 Sam. 28. & 31 *Achitophel*, 2 Sam. 17. *Judas*, Matth. 27 & such like; Idolatrous hope is in Papists, who call the Wooden-Crosse, *Mary*, &c. their hope; and expect life eternall for their merits, satisfactions, and indulgences.

Charity is that, whereby God is loved sincerely, and above all things else, as the chief good.

For so it is commanded, *Deut.* 6. 5. *Mat.* 22. 37

Con-

Contrary to this, is the hatred of God and idolatrous love; whereby the World and the things therein, are loved more than God.

1. Joh. 15. 24. *They have hated both me and my Father.* 1. Joh. 2. 15. *If any man love the world, the love of the Father is not in him.*

The fear of God is, whereby we so reverence Gods word and majesty, that by all means we are loth to offend so bountiful a Father, not so much out of the fear of punishment, as the love of God.

The fear of God is sometimes taken for the whole worship of God; but here that vertue is understood, which is called filial fear.

To these are opposite, carnal security, servile, and idolatrous fear.

The security of the godly differs farre from that of the wicked: for in the one, the fear of God is not lost; in the other the fear of God is not found. Servile fear differs from filial; 1, Filial fear proceeds from the love of God; but Servile, from the fear or hatred of God. 2. In filiall we feare to offend God, because he is a Father; in servile, we fear to be punished by him, because he is a judge. 3. Filial, draws a man to God; servile, drives a man from God. Idolatrous fear is, when one is more afraid of men and the world, than of God, Matt 10.28. *Fear not them that can kill the body.*

Re-

Repentance is, whereby we acknowledge our sins, and bewail them being acknowledged; and with all chear up our selves in the assurance of Gods mercy through Christs merits, and resolve to obey God, and to refrain from sin.

We have shewed in the former Book, *Cap.* 31. how Penitence, and Resipiscence differ: now this word *resipiscence*, is taken either for the whole change of man, or special vocation; or else for sanctification, or for the effect of sanctification, & part of Gods internal worship; in the third signification it is here considered.

There are three parts thereof, 1. Contrition, 2. Confidence, 3. Purpose of amendement.

To this is opposite perseverance and induration in sin; as likewise feigned and idolatrous repentance.

An example of feigned repentance is in *Ahab*, 1 King. 21. Idolatrous repentance is that of the Papists which they place, 1. In contrition, 2. In confession, 3. In satisfaction; and by which they think their sins are expiated: but these three were in *Judas* his repentance. *Matth.* 27.

Gratitude toward God, is whereby we humbly acknowledge his goodness and blessings bestowed upon us undeservedly;

vedly, withall purposing to glorifie him seriously.

Gen. 32. 10. *I am unworthy of the least of thy mercies, saith* Jacob.

To this is contraty, Ἀχαριστία or ingratitude towards God, when we shew no thankfulnesse to him, or when we ascribe Gods bounties either to our selves, or to the creatures, or to Idols.

Isa. 1. 2. *I have nourished and brought up Children, and they have rebelled against me.* Ier. 44. 17 *By burning incense to the queen of Heaven, and puting drink-offerings to her,* &c. *We had plenty of victuals, and were well, and saw no evil.* Hab. 1. 16. *The wicked sacrificeth to his own nets, and offereth incense to his own drag,* &c.

Patience is that, whereby we are sustained in the faith of Gods Providence, power, and bounty; and when he visites us with afflictions, we submit our selves with humility to his correction.

There be divers kinds of afflictions for the exercising of our patience; for besides the vengeance that God doth pour out on the wicked; the affliction of Gods children is either *chastisement*, or *tryal*, or lastly martyrdome, bloody and unbloody.

To

To patience are opposite impatience, hypocritical patience, & ἀπαθεία Stoical Apathie or want of passion.

To impatience belongs complaining or grumbling in affliction, as if they were undeserved; and softnesse. Hypocritical patience is perceived in them who torture themselves, as the Priests of *Baal* did, 1 *King.* 18 28. The Eremites, the Whippers, &c

The Stoical Apathie is rejected, because patience can well consist with the sense of pains, with mourning and complaints; if so be we do not murmure against God, and that our complaints be rather for our sins than for our sufferings.

Chap. IV.

Of vertues and Works belonging in general to the II. III. *and* IV. *Commandments.*

WE have spoken of Gods internal worship; Now follows that worship which is partly internal, partly external; which is usually called the true Religion, and is commanded in the three following Precepts.

True Religion is, whereby God is worshipped by Rites and Ceremonies prescribed by himself; and his Name truly

truly sanctified both through the whole course of our life, and chiefly at the times by himself appointed.

The Rules.

I. *Religion and piety, called by the Greeks the Worship and service of God: in general, it signifieth the whole worship of God; in special, the immediate Worship; but most specially, either the internal alone, or the internal and external together.*

II. *This is called in Scripture,* Dulia *and* Latria.

The Pontificians ascribe *Dulia* to Angels and Men, *Latria* to God, *Hyperdulia* to *Mary*. But this is without, yea, against Scripture: for *Matt.* 4.10. *Latria* is given to him; and *Matt.* 6.24. *Dulia*, to him alone.

III. *True Religion is divine, in its Original, Matter, Form, and End.*

IV. *True Religion is but onely one.*

For that religion is onely true, which agrees with Gods word; for verity and unity are convertible.

V. *Religion should be cared for by all, chiefly by Magistrates and Ministers.*

For

For they are the Churches nurſing Fathers, by preſerving Schools and Churches, and by maintaining of Miniſters, *&c.*

VI. *The true Religion is moſt ancient, for it began in Paradiſe.*

VII. *It is not only external, but internal alſo.*

Rom. 2. 28. *&c* For he is not a Jew that is one outwardly, neither is that Circumciſion which is outward in the fleſh, but he is a Jew which is one outwardly, and Circumciſion is that of the heart.

VIII. * *Religion is to be taught, not to be forced.*

A. R.

* Religion is to be taught, not to be forced.] *The reaſons are,* 1. Becauſe Faith cometh by hearing, *ſaith the Apoſtle:* But *the acts of hearing, reading, meditating praying by which Religion is both begot and nouriſhed, are voluntary.* 2. *The proper ſeat of Religion is the will; but the will cannot be forced.* 3. *In propogating of Religion, we muſt imitate God in our converſion, who uſeth not to force us; but gently to perſwade, incline and move us.* 4. *No force or violence hath any continuance; neither hath forced Religion.* 5. *Religion is the free gift of God, which as it is freely given, ſo it muſt be freely received without conſtraint.* 6. *As he is not to be eſteemed an Heretike, or an Idolater, that is forced thereto; neither is he Religious, that is compelled to imbrace it.* 7. *Chriſt and his Apoſtles never uſed any force*

in

in propagating of Religion; not the Sword, but the word was the instrument used to propagate Christianity. 8. *Christ is so far from using violence, that he will rather suffer the tares to grow with the good corn, than pluck them by force.* 9. *We find, that violence is rather a hinderer than a furtherer of Religion; for the more men are persecuted for their conscience, the more eager they are to hold it: The stronger the winde blows, so much the faster doth the Traveller hold his Cloak. The blood of Martyrs had evermore been the seed of the Church;* 10. *The forcing of religion hath been the cause of much mischief, murthers, disorders, & changes in states: therefore the wise* Romans *permitted the* Jews, *after they were subdued, to use freely their own Religion; neither did they force any of their conquered Nations to accept the Roman Religion.* 11. *Where violence is used, there can be no justice.* 12. *Nor God: for he is neither to be found in earth-quakes, whirl-winds, and fire, but in the soft and still voice.* 13. *The forcing of religion, is the maintaining of hypocrisie; for all such are hypocrites, who are forced to professe outwardly what inwardly they hate.* 14. *The forcing of religion is the undoing of Religion; for its most dangerous Enemies are the secret Enemies that lurk in the bosome of the Church, they'l kisse* Religion *with the mouth, and in the interim stab it with their hidden knife.* 15. *Faith in the gift of God, being a theological vertue infused, not acquired: if it be not then in our own power to believe, till it be given us from above, how can it be in the power of any other to make us believe? how can they force us to take that which is not given? to professe that which we have not received?*

IX. Re-

IX. *Religion may be defended by armes but not propagated by arms*

Examples of pious Kings, the *Macchbees*, Emperours, as *Constantine* and *Theodosius*, shew this.

X. *Reformation of things amiss in Religion, belong to the prince or Magistrate.*

After the examples of *Moses*, *Joshua*, *David*, *Asa*, *Jehosaphat*, *Hezekiah*, *Josiah*, *Constantine*, *Theodosius*, &c.

XI. *If a Magistrate proves the Churches enemy, and will not be intreated to give way for a Reformation; then it lies upon them to reform, whom God hath furnished with necessary gifts for that purpose, neither in such a case must we stay for consent of Church or Bishops.*

Examples are in *Gideon*, *Jehojadah*, *Macchabees*, Apostles, &c. Sure if our Predecessors had staied for the Popes consent, there had never been a Reformation.

Contrary to true Religion, are Epicurisme and false Religions.

CHAP

CHAP. V.

Of Vertues and Works belonging in special to the Second Commandment.

IN true Religion, we must consider its parts, and time, appointed by God.

The parts are two: to wit, the form or rite whereby God will be worshipped in his Church: and the Sanctification of his Name, all the rest of our life.

The form of his worship, is that which he hath prescribed to us in his Word, which is handled in the Second Precept; the summe whereof is this: *That God should be worshipped in such manner, as he hath prescribed to his Church.*

This appears by the right Analysis of the second Command, which is foolishly confounded with the first: For as in the first Command is set down, who must be worshipped for God; so in the second is shewed after what manner he will be worshipped. And as in the first, internali-dolatry is contrary; so in the second, external is opposed to this worship. The parts of this Command are two; a Prohibition and a Confirmation. Of the Prohibition there are two branches: the first is, of the making; the second of the worshipping of Idols. Of the making he saith,

Thou

Thou shalt not make to thy self any graven image, or likeness, &c. which he illustrates by enumeration of particulars following, to wit, *of any things in Heaven above, or in the earth beneath, or in the waters under the earth.* The veneration of idols is declared two-wayes: 1: by bowing to them, 2. by worshipping of them The Confirmation contains a threatning, and a promise; both are illustrated from the nature of God, & from the object: In the one he describes himselfe to be a *jealous God visiting iniquities &c.* In the other *merciful.* In the one, he denounceth punishment *to the third and fourth generation of them that hate him;* but in the other, *his mercy of the thousand generation of them that love him.* It is easie then to see what is the summe of this precept, by the proceeding thereof, 1. From the particular to the general; for Idolatry is forbid, with all such rites as are either contrary to, or not contained in the Word of God. 2. From the negation to the affirmation of the contrary: for it is commanded that we worship God in that way which he hath prescribed to us.

In the rites prescribed to the Church we must observe both the helps and parts thereof.

The parts are, the right use of the Word and Sacraments and Prayer.

The right use or handling of the Word and Sacraments is, when the one is preached, the other administred according to Christs institution.

Prayer

Prayer is, whereby we ſpeak to God in the true and humble contrition of heart, of ſuch things as are agreeable to his holy will. This conſiſteth in calling upon God, or in giving of thanks.

The Rules.

I. *The common efficient cauſe of Prayer, is the whole Trinity, but in particular, the Holy Ghoſt.*

Whence he is called the ſpirit of Prayers, | Zach. 12.10.

II. *The impulſive cauſe on Gods part, are his command* [a], *Promiſe of being heard* [b] *his majeſty* [c], *his goodneſſe* [d], *his benefits* [e], *But on our part, is our need; which is gathered by the conſideration of our wants, calamities, tentation, and dangers, &c.*

[a] Pſal.27.8. and.50. 15. Iſa.55 6. Joh.16.24. | [b] Mat.7.7. 1 Tim.2.1. Jam.5.13. Iſa.65.24. | and other places now alledged. [c] 2 King. 19. 15. [d] Pſ. 86.4.5. [e] Pſ.34. 5. and 103.2. &c.

III. *The matter of Prayer, are things obtained, and to be obtained,*

IV. *The form or Idea of true and religious Prayer, is the Lords Prayer.*

The

The parts of this are four; the Preface the Petitions, the Confirmation, and Conclusion: The Preface is this, *Our Father which art in heaven.* Set down to this end, that our minds may be disposed, 1. To docility; for it shews who is to be invoked, to wit, that God who in Christ is made our *Father* by adopting us for his sons. 2. To humility; because he is not an earthly, but an heavenly Father. 3. To assure us we shall be heard; For he will hear us; because he is *our Father*; and can hear us, because he is *in Heaven.* 4. To charity because we are taught to say, *Our Father.* Of the Petitions there be two ranks; the first is, of them that concerns Gods glory, the first and chief whereof is, *Hallowed be thy Name*; to this the two latter is subordinate, *Thy kingdom come, thy will be done on earth as it is in Heaven.* The latter rank is of those Petitions which concern our needs; as well for this as for the next life: For the present, belongs the fourth Petition, *Give us this day our daily bread*: For the future, the two latter; *And forgive us our trespasses, as we forgive them that trespasse against us*; *And lead us not into tentation, but deliver us from evil.* That hath reference to the gift of justification, this, of Sanctification. The Confirmation follows in these words: *For thine is the Kingdome, the Power, & the glory, for ever and ever.* By which we are taught 1. That God likes our Prayers, because he is our King, for *his is the Kingdome.* 2. That he can hear us, for *his is the Power.* 3. That he will hear us for *his is the glory.* 4. That his love towards us is unchangable for he is so *for ever and ever.* The conclusion is in the particle *Amen*; by which we witnesse that we have prayed seriously, and with confidence to be heard.

V. *The end of prayer is Gods glory, and our salvation.*

For this is the *Alpha* and *Omega* of Prayer: hence the Petitions of the Lords Prayer begin with Gods glory, and end in our salvation.

VI. *Great are the effects of prayer: not as if there were merit in it for the work wrought, the force is in Gods promise, rather than in the prayer.*

VII. The Object to which prayer is directed, is the whole Trinity; yet so, that either the persons conjunctly, or either of them severally is called upon.

That the Father is to be called upon, is not doubted. The Son is called upon by *Stephen*, Act 7.59. yea, all the Angels worship him, *Heb*, 1. 6. The Holy Ghost is called upon with the Father and Son by *John*. Rev. 1. 5. And that Angelic hymne, *Holy, holy, ho* &c. *Isa.* 6. 3. *&c.* applied to the Son, *Jo* 12. 41. and to the H ly Ghost, *Act.* 28. 2 26, *&c.*

VIII. The object for which we pray, are the living, not the dead; and such as sin, but not to death.

For God will not be intreated for those who sin unto death, 1 *Joh.* 5 16. For the dead we must not pray, because they are either damn or blessed: if damne our prayers are fru less; if blessed, needle

IX. T

IX. The object against which we pray, are Gods open Enemies.

We ought not presently to pray for their eternal destruction; but we are to beseech God that with his mighty hand he would humble and convert them; otherwise eternally to plague them, if they will not be converted. The imprecations of the Prophets are not to be imitated by us rashly; for it is hard to discerne those who sin to death, and those of whom we have good hope.

X. *Prayers should be joyned with an humble confession of our sins, with a true and firme confidence, and a constant purpose of repentance.*

XI. *External gestures decently used, avail much both to excite and to testifie the devotion of our souls.*

So much of the parts of that form, whereby God wil be worshipped of us: the outward helps follow, whereof are Fastings and Vows.

Fasting is an abstinence from meat and drink undertaken for a time, that the lasciviousness of the flesh may be subdued, and God with the greater fervency may be called upon.

The Rules.

I. *Fasting is either forced, or voluntary: That, is the poor mans, for want of meat this of them who want not meat. The voluntary Fast is either Natural, Civil, or Ecclesiastical; Natural, is that which is undertaken for healths sake; the Civil, is that which is enjoyned by the Magistrate in some publique affairs: Ecclesiastical, is that we define.*

II. *Ecclesiastical fasting, is private or publique.*

III. *Private, is that which one injoyns to himself, or his family, for some private causes.*

Examples are, *Job* 12. 16. *Nehem.* 1. 4. 1. 5. 2 *Sam.* 3. 35. and

IV. *Publique, is that which is commanded by the Magistrate or the Church for some publique causes, especially, when calamities are at hand.*

Examples, 2 *Chron.* 20. *Hest.* 4.

V. *In a true Fast, the manner and end are to be considered.*

VI. *For the manner, true fasting, 1 Consisteth not in choice of meats, but in abstinence from*

from all meats: 2. Not in external abstinence from meat, but in abstinence from sin Isa. 58. 6. &c. Joel. 2. 12.

VII. *There ought to be no other end of Fasting, but onely to give our selves more earnestly to prayer and divine worship, to beat down the lasciviousnesse of the flesh, to witnesse our humility before God, and our repentance before our neighbour.*

VIII. *Fasting is not tied to certaine times, as in the Old Testament; but ought to be undertaken freely upon urgent causes and necessity.*

So much for Fasting. A Vow is a promise made in a holy manner to God, of things lawful, to witnesse our readinesse to serve God.

The Rules.

I. *A Vow in this place signifieth a religious promise; not prayers or desires.*

II. *A Vow is either general, or particular? That, is of things commanded, and is required of all men; such is the Vow of Baptisme: this, is of things lawful, and is undertaken for some private cause: that, is a part of divine Worship; this, is only a help thereto.*

III. *A particular Vow is considered in its efficient matter, form, and end.*

IV. *For the efficient, they are excluded from making a vow, who want as yet the use of judgment and reason:* 2. *Who are not Masters of themselves, but are either subject to Parents, or Husband.*

Numb 6.

V. *The matter of a Vow, is a thing lawful, and in our power.*

VI. *The form consisteth in the deliberation of the minde, in purpose of the will, and in the promise either internal or external also.*

VII. *The end is, to testifie thankfulnesse of minde, or to exercise some private discipline.*

A Vow of the first kind is, when one that hath escaped a sickneſſe or danger, doth consecrate to God something by Vow as a token of his gratitude: A Vow of the latter sort is, when one by Vow abstains from something in it self lawful, yet dangerous to him, as Wine, *&c.*

VIII. *The subject to whom we ought to Vow, is God onely.*

IX. *A Vow before it is made is arbitrary; but being lawfully made, it is to be kept,* Psal. 76. 12. *Vow and pay unto the Lord your God.*

Hitherto of the true manner of worshiping God, to which are contrary the intermission of it, and false worship. And this

this is threefold in respect of the object, for either it is not commanded by God, or else it is expresly prohibited by him; or being commanded, is directed to some other end.

The manner of worshipping of God not commanded, is called *Wil-worship*, to wit, a worship devised by man's brain

Paul oppoſeth this kinde of worſhipping God to Chriſtian Liberty, *Col* 2,20. 21,22, 23. *Therefore if you be dead with Chriſt, you are freed from the rudiments of this world: why, as though living in the world, are you ſubject to ordinances? (touch not, taſte not, handle not which all are to periſh; with uſing) after the commandments and doctrines of men? which things have indeed a ſhew of wiſdome in wil-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.* Such are thoſe ceremonies brought in by Popery in Baptiſme, &c and their five Sacraments by them deviſed, canonical hours, beads, and the Latine tongue in Prayer; Faſts placed rather in choiſe of meats, than in abſtinence, chiefly Lent faſt, the Vows alſo of poverty, Monkiſh obedience, and Religious continency. The Vow of poverty is impious; for whereas man by Gods command ſhould eat his bread in the ſweat of his face by ſuch voluntary poverty, this command is ſleighted; No better is the Vow of obedience; for by it, man who is redeemed by the precious blood of Chriſt, is made a ſlave to money, and is drawn off from his lawful calling. As for the Vow of Continency; it is

rash, for it is a rare gift; and by this Vow, many under pretence of chastity are intangled in the snares of Satan.

The manner of Religious worship forbid by Gods Word, is idolatry, and worship of Saints. Idolatry, is, whereby an Idol is made, kept and religiously worshipped.

There be two kindes of Idolatry: one is, when that which is not God, is accounted and worshipped for God; and this is contrary to the first Precept: the second kinde is when the true God indeed is worshipped; but either in Idols, or in Saints, Angels, or dead Men.

An Idol is an Image, Picture, or Statue, made for Religious Worship.

The Rules.

1 * *An Idol differs from an image or similitude, as the species from the genus.*

A. R.

*An Idol *differs from an image or similitude as the* species *from the* genus, *tho the Church hath appropriated the word Idol to the Heathen superstitious images; so that every idol is an image, but not every image an idol. yet in truth* εἴδωλον *and* imago *are the same; for* εἴδωλον, *is from* εἴδω, *the*

the species *or form and shape of a thing, and this from* εἶδω, *to see, whence comes the word* idea: *which is the* species *of a thing in the mind or sense: so* imago *is as much as* imitago, *or,* eum ago, *an imitation, representation or acting of any thing; whence comes the word* imaginatio, *which is all one with* idea: *herefore* εἴδωλον *in* Homer *is expressed by* imago *in* Virgil, *as Æn.* 2. nota major imago *Æn.* 4. Magna mei sub terras ibit imago: *and indeed, these words* imago, simulachrum, umbra, effigies, *are taken indifferently one for another in Latine Authors: yet in scripture, we find a great difference, for* εἰκὼν, *or* imago *stands in opposition to* σκιὰ *or* umbra. *Heb.* 10 1. the Law hath the shaddow of good things to come, and not the very image of the things: *where* image *is taken for the reality and truth of the things, but* shaddow, *for the appearance one by and shew. Hence Christ is called the image of the Father; not his shaddow, picture, or idol.* Rupertus *makes some difference between* image *and* similitude, *or likenesse, in saying, that Christ is the* image *of the Father, and the Holy Ghost his* similitude: *because God saith, Let us make man in our image, after our likeneſſe;* Rupert. l. 2. de Trinit c 2. *But this is a nicity. For indeed, the word image and likeneſſe there signifieth the same thing, the one word being used to explain the other.*

The Papists in this err doubly, 1. They will have an Idol, and image or similitude, to be the same, their reasons this: because *simulachrum* in Latin, is, say they derived *à simulando*, but it should be rather *à similando*, from likenesse, but an Idol is not the same that an image, for man is Gods image; (which Tertul-

tian calls *Simulachrum*) But he is not Gods Idol; in vain do they alledg the Greek word εἴδωλον, which say they, the Latine translates *simulatrum* alwayes: for even in the Latine Bible we have testimonies to the contrary, *Exod.* 34. 15. *Levit.* 26. 30. Act. 17, 23. Secondly, they say, that images are of things existent, but idols of things not existent: but we know that the Gentiles had idols not only of things feigned, but also of things truly existing; nor will *Paul's* phrase help them, 1 Cor. 8. 4. *we know that an idol is nothing in the world*: for this is not spoken with reference to the object which is represented by the idol, but in respect of the vertue and efficacy of idols, which indeed is none.

II. *The degrees of Idolatry are, the making, the keeping, and worshipping of them.*

III. *The making of an Idol is, when an Image is made for religious ends.*

IV. *But every making of an Image is not Idolatrous: for such may be made for memory, delight, or other civil ends.*

V. *The Cherubins, Brazen Serpent and such like, were made by Gods appointment not for religious worship, but to be types of Christ.*

In vain therefore do Papists defend their idols under such pretences; For, 1. God commanded the making of them, He forbids the making of these. 2. No religious worship must be the

be given to them: therefore as soon as the brazen Serpent began to be worshipped, it was broken in pieces, 2*king* 18.4 But these are religiously adored. 3. Whereas all types by Christs coming are abolished, such can have no place in the New Testament.

VI. *The Images of Christ, of Angels, of Mary, and of the Saints, made by Papists, are doubtlesse Idols.*

The reason is because they are made for religious worship. The Papists deny these to be idols. 1 Because they are not images of things not existent. 2 Because they are not acknowledged for God. 3. Because a humane face, and wings are ascribed to Angels. 4 Because the Saints were truly men. 5. Because these are Laymens Books. *Answ.* in the first and second Argument. there is no consequence, because in both an image is falsly defined; for not only is that an idol which is of a thing not existent, or which is acknowledged for God, seeing the Gentiles had Idols of things which were truly existent, and they put difference between the Idols and the things themselves. 2 The *Antecedent* in both is false, if simply understood, For it is certain that the Papists make images of them that never were, as of Saint *George*, *Christopher*, and such like: it is also certain that many do take these idols for God, seeing they bestow both divine vertue, and divine honour on them. In the third also there is no consequence from those lively images which God did exhibit in Visions, to dumbe Images. In the fourth, this only follows, that the images of

the Saints may be made so they be not made for Religious worship. In the fifth, the Antecedent is false; for what kind of Books these are, may be seen in *Jer.* 10 14,15. *Habak.* 2.18,19. Where Idols are called the teachers of lying and vanity.

VIII *To make the Image of the Trinity, is most horrible Idolatry.*

The reasons are 1. Because God hath forbid the making of such images, *Deut.* 4. 15, *&c* 2. Because the Trinity cannot be presented by an image, as is expressly shewed *Isa.* 40. 18. and 46. 5. 3. Because it is a dishonour to the Majesty of God; to represent him in the likeness of a man, in wood or stone; *Esa.* 40. 19. 20. & 46. 6. *Rom.* 1. 23, &c. They object, 1. The images of the Holy Trinity do not represent Gods essence, but only his properties and actions. 2. Such images have been presented in Visions, therefore they are not idols. *Answ.* In the first argument the Antecedent endeavours a false separation of the Properties of God from his essence, whereas indeed they are his very Essence; and the consequence is false; for he will not have himself, nor his actions, or appearances expressed by images, *Deut.* 4. 15, *&c.* In the second, the Antecedent is false; for the images that were presented to the holy men of God, were not dumb and made with hands; but living, which notwithstanding they neither painted nor carved.

VIII. A

VIII. *As the making, so the keeping of Idols is condemned in Scripture.*

Deut. 7. 5. *Thus shall ye do to them, ye shall overthrow their Altars, and break down their Images, ye shall also cut down their Groves, and shall burn their carved images with fire,* Esa. 30 22. *Ye shall defile the covering of thy graven images of silver, and the ornaments of thy molten images of gold, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence.* 2 Cor. 6 16. *what agreement is their between the Temple of God and Idols?* See the example of *Jehosaphat, Ezechiah, Josia*; &c. But our adversaries, on the contrary reason thus. Who retain images in Temples for ornaments onely, not for worship, are not Idolaters; But we, &c. *Answ.* The proposition is false. 1. Because though images be not worshipped, yet there is danger that they may be worshipped. 2. Because that cannot be an ornament to the Temple, which is a dishonour to God; this is a whorish ornament, and the badge of old fornication. They object that the brazen Serpent was first worshipped, before it was broken. *Answ.* There is great ods between the brazen Serpent and Idols; for that was not erected to be religiously worshipped, but to represent Christ; now as soon as it was adored, it became an Idol; if then the retaining of the brazen Serpent wanted not danger, how much less can these be without danger, which have truly been, and are Idols.

IX. *Idolatrous worship consisteth in adoration and service; Adoration is by uncovering*

of the head, bowing of the body, bending of the knee, kissing, and such like gestures. Religious service of Idols is, when they are trimmed up with gold, silver and jewels; when incense is burned to them, and they are set on high places; when Vowes are made to them, when they are honoured with Pilgrimages, Gifts, Wax-candles, Tapers, Altars, Temples, Festivals, and other such like Religious Ceremonies.

This worship is most severely forbid in this second Precept: *Thou shalt not bow to them nor worship them*; also, *Deut.* 4. 15. 16. 17. *Psal.* 115. 2, &c. *Hab.* 2. 19. 1 *Cor.* 10. 14. 1 *Joh.* 5. ver. last. Here the Papists say, 1. That these places spake only of the Gentile Idols. 2. That they worship not the Image, but God in the Image, as it is in that verse,

Nam Deus est, quod Imago docet, sed non Deus ipse.
Hanc videas, sed mente colas quod cernis in ipsa.
'Tis God which here is taught, but yet this Image is not he;
Look on the Image, and in it adore God mentally.

To the first exception we answer, 1 That in the alledged places, chiefly in this Command; and *Deut.* 4. all images made for Religious ends are condemned. 2. The same reasons why the Gentile Idols — abominable

belong also to Popish images; for these also are of gold, silver, brass, wood, stone &c. Neither can they see, nor hear, nor walk, *Rev* 9. 20. To the latter exception we say, 1. Images are truly worshipped in Popery; seeing there is no part of religious worship expressed in this ninth Rule which they do not exhibit to their images. 2. They are not excused, who pretend they worship God in the image, because he hath forbid such worship, and he will be worshipped in Spirit, *Joh.* 4. 23. Otherwise by this reason the Israelites might have excused themselves; for they were not so mad as to thinke a golden Calf to be their God, but they would worship God in the Calf as in a symbol or signe.

X. *The adoration of the consecrated Host is like the worshipping of Images.*

The ground of this adoration is no lesse Idolatous; to wit, Christs presence in the bread or outward accidents thereof, by which they say bodily, that the bread is deified or become God; as in that hymn *Thou art not bread but thou art he, who being God-man saved me.*

XI. *And so is the adoration of the Image of the Crosse.*

For so they speak to it in their Anthems. *All hail O Crosse, our only hope, increase righteousnesse in holy men, and pardon the guilty.*

XII. *No lesse idolatrous are those little Images which they call* Agnus Dei *consecrated.*

in Popery and to which they ascribe the same power in cleansing of sins, dispelling of lightning, &c. as to Christ

XIII. *The Reliques of Saints are honoured in Popery with much imposture and idolatry; for that they are suppositious, is plain by this, in that there is no Saint who hath not two or three bodies shewed in divers places among Papists.*

See *Calvins* Admonition of Reliques.

Hitherto of Idolatry: the adoration of Saints, is a Religious worship or prayer directed to Saints, Angels, and dead Men.

The Rules.

I. *There is a twofold adoration, Civil and Religious: that, is an outward and Civil honour; this, a religious invocation.*

II. *We may lawfully adore, or civilly worship the Saints whilst they are present.*

Examples in Gen. 18. and 19, 1king. 18. 7. 2. king 2. 15.

III. *Yea the dead also which are in Heaven are to be honoured, 1. By thinking reverently of them. By declaring their virtues, as the gifts of God. 3. By imitating them.*

Matth.

Matth. 26. 13. *Verily verily I say unto you, wheresoever this Gospel shall be preached through the world, this also shall be spoken as a memorial of her.*

IV. *But neither Saint nor Angel must be adored or called upon religiously.*

Because 1. for this we have neither precept, nor example, nor promise in Scripture. 2. By invocating the Saints, we make them omniscient and omnipotent, which are only Gods attributes 3. Because we must not believe in the Saints. *Now how shall they call on him in whom they have not believed?* Rom. 10 14. 4. Because they refused religious worship by the example of *Peter* Act. 10. 25, 26. and of the Angel, *Rev.* 19. 10. and 22. 8. The objections of Papists are frivolous, for that saying in *Gen.* 48. 16. is to be understood not of a created, but of an uncreated, Angel, to wit the Son of God, *Gen.* 48 16 For, *Jacob's name to be called upon by his sons*, is to have their name from *Jacob*, and to be received into the number of his posterity as *Isa.* 44. 5. That place of *Job.* 5. 1. in the vulgar Latine is corrupted; For *Elipbas* there doth nor exhort *Job* to call upon the departed Saints, but he appeals to the testimone of the Saints alive. Neither will it follow, that dead Saints must be call'd upon, because we are commanded to have recourse to their Prayers, whilst they are alive, *Jam.* 5. 14. For the condition of the Saints here and hereafter is not alike; because in this life they know our wants, in the other they know not, *Isa.* 63. 16. in this life they are not invoked, but invited to pray for us, but the departed Saints are religiously called upon, & their help implored

plored by Papists; the ground of the Popish opinion is, that the Saints are mediators, at least of intercession; but how false this is, we have shewed, *Lib.* 1. *c.* 18.

So much of the form of Religious worship, as it is forbid by God. That form which is commanded by God, but directed to another end, is either superstitious or hypocritical.

Superstitious worship is, when a certain force and efficacy is ascribed to external Rites commanded by God, as if it were for the work wrought.

As when force is attributed to certain words, voices, and writings to drive away Satan, to cure diseases, *&c* When they feign that there is in the Sacraments a vertue by themselves to free us from sin, and to save us; When they think by their babling and multitude of words, and such like to please God when they judge one day, or one kind of meat holier than another, when they think to merit by their Vowes.

Hypocritical worship is, when the outward form prescribed by God is observed, but without internal worship or devotion of minde.

This displeaseth God exceedingly, *Psal.* 50. 8, &c. *Esa.* 1. 10, &c. 29. 13. *&c.* and 66. 3, &c. *Jerem.* 4. 5, &c. *Matth.* 15. 8 &c.

CHAP.

Chap. VI.

Of Vertues and Works belonging to the Third Commandment.

SO much of the manner of Gods Worship; the hollowing of his Name in all the rest of our life, is injoyned in the third Commandment; The sum whereof is, that we must studyin all things to sanctifie the Name of God, even out of the times of his ordinary Worship

There be two parts of this command; a prohib tion, and a confirmation of it. The prohibition is: *Thou shalt not take the name of the Lord thy God in vain.* The Name of God doth not only signifie the titles which are given to him, but his properties also, his word, works, and whatsoever else belongs to the glorifying of his Name; out of his prohibition is gathered a precept: *Thou shalt sanctifie the name of thy God:* the confirmation is a heavy commination; *For the Lord will not hold him guiltlesse that takes his name in vain.*

The Sanctification of Gods Name is considered, either in affection, or in effect.

In

In affection, is zeal for Gods glory; to wit, a vehement affection of the mind to maintain & inlarge the glory of Gods Name, with just sorrow & indignation against those things, that are contrary to his glory.

Examples of this, are in *Lot*, 2. Pet. 2. 8. in *Moses*, Exod. 32. 19. in *Phineas*, Numb. 25. 7, 8. in *David*, Psal. 69. and 119. 53. in *Elijah*, 1 Kin. 19. 10. in *Jeremiah*, Jer. 23. 9, 10. 11. in *John* Baptist, *Matt.* 14. 4. in Christ, *Joh* 2. 14. &c. in *Paul*, Act. 14. 14. and 17. 16, 17.

To this is opposite, Stupidity, not caring for the glory of God [a], erring zeal which is without knowledge [b], inconsiderate zeal [c], & counterfeit zeal [d].

[a] 1 Sam. 2. 29. *Thou hast honoured thy sons more then me.* and cap. 3. 13. *His sons made themselves vile, and he restrained them not,* [b] Rom 10. 2. *For I bear them record, that they have zeal, but not according to knowledg.* [c] Jonah. 4. 1. *And* Jonah *was displeased exceedingly, and was very angry; and he prayed unto the Lord and said, I pray thee O Lord, was not this my saying, &c.* Luk. 9 54. *And when his disciples* James *and* John *saw this, they said, Lord will thou that we speak for fire to come down from heaven and consume them, &c.* [d] Esa. 7. 12. Ahaz *said, I will not ask a signe, nor will I tempt the Lord.*

The

The Sanctifying of Gods Name in effect or actually, is either by words or by deeds; Sanctifying by words, is a holy using of Gods Name, and a constant confession thereof. The holy using of his Name is, whereby we never speak of him but in cases of necessity, and that with great reverence and admiration; praising the glory shining in it.

Deut. 28. 58. *Thou shalt fear that most glorious and terrible Name of the Lord thy God.*

To this is contrary, superstitious silence or concealing of Gods Name, the taking of it in vaine, jests made of Scripture phrases, and blasphemie or disgrace cast immediately upon the Name of God.

An example of horrible blasphemie is in the Assyrian King, *Isa.* 10. and in *Rabshaketh* his Captain, *Esa.* 37.

The holy using of Gods Name, is in three kinds; to wit, in Consecration, Swearing, and casting of Lots.

Consecration is, when things for our use are sanctified by the Word of God, and by Prayer.

To sanctifie, in this place, is to separate for a good and lawful use; thus Temples, Ministers, the works of our vocation, meat and drink are

are consecrated, 1 Tim. 4. 4, 5. *For whatsoever God hath made is good, neither is any thing to be rejected, if it be received with thanksgiving, for it is sanctified by the word of God and by Prayers.*

To this consecration is opposite, besides the intermission of it, superstitious consecration, when in certain forms of words, there is believed to be a singular force & efficacy; so likewise Magick, inchantments and consecrations.

This consecration is intermitted by them who eat & drink without Prayer and Thanksgiving, among Papists there are many examples of superstitious consecrations of water, salt, wax, &c. Magick consecrations and inchantments are not excusable, because the words are good; For Gods Word is abused when it is not used in a good way.

By Swearing, Gods Name is sanctified, both in a simple Oath, and in adjuration.

A simple Oath is the taking of God to witnesse in weighty matters, as the Testifier of truth, and the Revenger of lying.

The Rules

I. *An Oath in it self is good and holy.*

First

First, because it is commanded by God, *Deut* 6. 13. and. 10 20 *Esa.* 65. 16. *Jer.* 12. 16. Secondly, because God and his Angels have sworn, *Gen.* 22. *Psal.* 95. *Heb.* 3 and 6 *Rev.* 10. &c

To this purpose is that of *Tertullian*: *O happy are they for whose cause God sweareth! and O miserable are we, that will not believe God when he swears!*

II. The person swearing must be such a one as may lawfully swear: and not, 1 *Children.* 2. *Mad-men* 3. *Such as are convicted of perjury.*

III, The matter of an Oath should be things weighty, of good moment and lawful.

IV The forme of it is explicated or unfolded by contestation, and imprecation, abridged and contracted, or consisting of either part.

V. The end is the confirmation of truth, the decision of strife, the illustration of Gods glory, and the salvation of man.

Heb 6. 16.

VI. The object of an Oath by which we must swear in god only.

For so it is commanded, *Deut.* 6. 13. *Fear the Lord thy God, and serve him and swear by his name.* Because, 1. God is the only searcher of hearts, who sees all things, who is alone Omnipotent, and who revengeth Perjury. 2. Because an Oath is joyned with invocation which only belongs to God, as it is said above.

VII. Where

VI. *Where the Saints in their oaths mention the creatures, metonymically either God himselfe is understood, or his vengeance which man wisheth to himself.*

So Gen. 31. 53. Jacob *swore by the fear of his Father*, that is, by God whom his Father *Isaac* feared. So *Paul*, 2 Cor. 1. 23. *I call God for a record upon my soul*: that is, that he will punish me if I knowingly deceive.

VII. *In respect of adjuncts, an Oath is divided into that which is publique, and solemn and injoyned by the Magistrate; or private and voluntary, yet not rashly offered; Also into an assertory, & a promissary Oath.*

IX. *Oaths must be kept, though they be extorted from us, and be hurtfull to us.*

Psalm 15. 4: *That sweareth to his hurt, & changeth not.* But here it is demanded, if an oath made to a thief, to free our selves from him, ought to be kept, *Answ.* Either the Oath is only to redeem our selves, or else it is to conceal the whole matter; we are bound in the former to keep our promise, but not in the latter, seeing we are first and more strictly bound to the Magistrate, whose office it is to suppresse thieves and robbing; therefore, whosoever out of fear of death, binds himself to a thief in this respect, he may declare the matter to the Magistrate, and by reason of the tie and obligation to him, he may be absovled by publique authority.

X. *Neer*

X. *Near to swearing is a weighty asseveration.*

Such Asseverations are, Gen. 42. 15. *&c. By the life of* Pharaoh: that is, as truly as *Pharaoh* lives, and as I wish he may live. So 1 *Sam.* 1.26. *As my soul liveth, my Lord, I am that woman.* To this purpose is that usual asseveration of Christs, *Verily, Verily.*

To swearing in the defect, is opposite the denial of it, or a refusal to take an Oath, it being lawfully profered:

The Anabaptists offend the former way, pretending Christs saying Matth. 5.34 *Swear not at all*; and that of *James*, Jam. 5. 12. But they observe not, that in both these places idolatrous and rash Oaths are forbidden, not such as be lawful. The latter way they offend, who when they may by an Oath promote Gods glory, or the safety of their neighbour, yet they refuse to do it.

In the excesse, are opposed to swearing, 1. Perjury 2. A rash Oath 3. An unjust Oath. 4. An idolatrous Oath.

Perjury is, when a thing is falsly asseverated, or a promise is made without purpose of performance, or when the purpose of performance is not performed.

This sin must be avoided, 1. Because of the grievousness thereof: for a perjured man offends against God whom he calls upon to be witnesse to his lye, and so profaneth his most

most holy name: he offends against his neighbour, whom he circumvents with his perjury, and grievously scandalizeth he offends against himself, having wished so many evils to fall upon him. 2. Because of the grievousnesse of the punishment; for perjuries are never unrevenged: examples are in the Kings of *Sodom* &c. *Gen.* 14. 4. in *Hoshea* King of Israel, 2 *Kings* 17 4. in *Zedeciah*, 2 *King.* 25. 3: *&c.* in *Rudolphus* Duke of *Bavaria*, in *Ladislaus*, King of *Hungaria*, and many others: it was also detestable among the gentiles; as *Tibullus* sheweth.

Ah miser, etsi quis primò perjuria celet!
Sera tamen tacitis pœna venit pedibus.

Though wretch, thou hide thy Perjury,
Yet slow-pac'd Plagues come silently.

The Jesuitical and Sophistical interpretations of Perjuries; are equivalent to perjuries themselves; neither shall they escape the sin and punishment of Perjury.

A rash Oath is that, which is taken when there is no necessity to swear.

Saul is an example of a rash and continual swearer, 1 *Sam.* 14. v. 40. and 45.

An unjust Oath is, when we swear of things neither lawful nor honest.

Such was *David's* oath. when he threatned destruction to *Nabal's* house; by revoking of which, he hath taught us that unlawful oaths are rather to be broken than kept: 1 *Sam* 25. such are the Monkish oath of fidelity, obedience, &c. in Popery.

An

An idolatrous Oath is when men swear by false gods or the creatures.

Such are these oaths that are made by Heaven, Earth, *&c.* which are forbid, *Matt.* 5. 34, and oaths also made by the Saints; for without idolatry we can neither give to them the honor of invocation, nor of an oath: neither do the Papists metonymically by the Saints understand God, but they swear by the Saints themselves.

So much of swearing: Adjuration is an obtestation in the name of God, being made either by command, or intreaty; that according to conscience, and as it were in stead of an Oath, the truth might be spoken.

Example, *Jos.* 7. 19. *Then said Joshua to Achan, my Son, give glory to the Lord God of Israel, and confesse to God.*

The Rules.

We must yeild to an adjuration, in such things as are neither contrary to Gods glory, nor the love of our Neighbour.

We have an example in Christ, who professed himself to be the Son of God, upon the adjuration of the High Priest, though a wicked man: *Matth.* 26. 64. If then a Tyrant should adjure us to reveal our brethren or their meetings: we should refuse it.

To this are contrary rash adurations, magick aduration of Devils,

wicked imprecations, whereby God and the creatures are adjured to mans ruine.

The adjuration of Devils, which they call exorcisme, is magical; and no wayes answering the Apostles casting out of Devils, which they did, not by adjuration, but by commanding them in the name of Christ.

Sortiledge or casting of lots, is a tryal or finding out that which God hath appointed to each man in divisions; and this is done by external signes to compose strife.

Lots are either divine or humane. Examples of these are in *Levit.* 16. *Jos.* 7. 1 *Sam.* 10. *Nehem.* 11. *Joh.* 1. *Act* 1 and these are not to be imitated, because we have no command. But these lots called also *divisorie*, may be used, but so, that we assure our selves that they are guided by Gods hand. *Prov.* 16. 33.

To this are opposed superstitious elections, and consultations, and deceiptful lots.

Hitherto of the taking of Gods Name: the profession of it is, when freely and openly, in the sight of men we confess the truth, as it is known by Gods Word, to his glory, when we are required.

Matth. 10. 32. *Whosoever confesseth me before men, him will I confess before my Father who is in Heaven.* Rom. 10. v. 10. *with the heart we believe unto righteousness, and with the mouth we confesse unto salvation.* 1 Pet. 3. 15

3.15. *Be ye always ready to answer to every one that shall ask a reason of the hope that is in you.*

To this is contrary, 1. A dissembling of the truth: 2. The open denial of it: 3. An unseasonable confession thereof.

An example of dissembling is in the Jews, that would not professe Christ for fear of being excommunicate, *Joh.* 12 v. 42, 43 *Peter* is an example of an imperfect denyal, proceeding of infirmities, *Matth.* 26. 69. &c. Concerning unseasonable confession Christ warns us, Matt. 7. 6. *Give not that which is holy unto Dogs, neither cast ye your Pearls before Swine, lest they tread them with their feet, and turn upon you and tear you.*

Thus we have shewed, how Gods name is sanctified in words: it is sanctified in fact, when our life and actions answer our holy profession.

Mat. 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.*

To this is opposite, the omission of that action which agrees with our profession, and impiety.

An example of the former, is in *Moses*, and *Aaron*, who are said not to have sanctified God in the sight of the children of Israel, when he gave them the water of strife out of the rock, *Num.* 20. 12. An example of the later, is in the Jews, of which *Paul* speaketh, Rom. 2. 24. *For the Name of God through you is blasphemed among the Gentiles.*

Chap. VII.

Of Vertues or Works apperteining to the Fourth Commandment.

HItherto of the parts of Gods worship: Now follows the time peculiarly appointed for Divine worship. This is handled in the fourth Commandment; the summe whereof is, That we sanctifie the Sabbath.

There are two parts of this precept; the Precept it self, and the Confirmation thereof. The Precept is, that we sanctifie the Sabbath: which is illustrated, 1. By an Admonitory particle, *Remember*; &c. By which it appears, that the Israelites before this had been warned to sanctifie it, but that it had been slighted and neglected by reason of *Pharaoh*'s oppression. 2. By declaring the Precept, in opposing by an *anthesis*, the works which were to be done the six dayes, to those that should not be done the seventh day. 3. By a distribution of the subjects; for they are either men or beasts. The men are either Natives or Strangers; and both are either superiours, or inferiours. *Six dayes* (saith he) *shalt thou labour & do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, nor thy son, &c.* The Confirmation is grounded on Gods example; *For in six dayes the Lord made*

made Heaven and Earth the Sea, and all that therein is, and rested the seventh day, wherefore, &c.

The Sanctification of the Sabbath is whereby man rests from his external works and labour, that he with his family and cattel may be refreshed, and that day spent in Gods service.

The RULES.

I. *The Precept of sanctifying the Sabbath was not first given on* Sinai, *but in Paradise, shewing, that the manner of divine worship was prescribed to* Adam *even in the state of innocency.*

II. *To sanctifie the Sabbath, is not to make that day holy, but to separate it from prophaneness, and to dedicate it to divine worship.*

III. *The impulsive causes of this Sanctification, are.* 1. *Gods command.* 2 *The equity of the command.* 3. *The promises made to them that obey.*

This fourth Command is urged also in *Lev.* 19. 3. and 23. 3. *Jer.* 17. 22. and elsewhere. The equity is seen in two things. 1. In that God hath separated onely one day of seven for Divine worship. 2. In that he goeth before us by his own example. The promises are in *Isa.* 56. 2. *&c.* and 58. 13.

IV. *The matter or object of this sanctification, is the Sabbath or seventh day, in the Jewish Church: to which succeeded the first*

day, called in Scripture from Christs resurrection, the Lords day; from the Lords supper, the Day of bread; and from the administration of Baptism, the day of light, anciently.

V. *In the Precept of sanctifying the Sabbath, we must distinguish between that, which is Ethical or Moral, and that which is Typical or Ceremonial.*

It was Ceremonial, 1. To sanctifie the seventh day precisely. 2. By this means to separate Jews from gentiles. But Moral, in that one day of seven must be sanctified for Gods service. Now the Church hath sanctified the first day, by the example of Christ, who hath sanctified it by his resurrection, and apparition, *Joh* 20. 19. and 26. By the example also of the Apostolical Church, *Act.* 20; 7. 1 *Cor.* 16. 2. *Rev.* 1. 10.

VI. *The form of Sanctifying this day consisteth in omission, and action.*

VII. *Things to be omitted, are the works of our outward and temporal callings.*

These are opposite to the works of divine worship, in that six dayes we must labour.

VIII. *Yet some things are permitted, which without great damage cannot be put off till another day.*

Lu. 14. 5. *which of you having an oxe or an asse fallen into a pit, will not take him out on the Sabbath day?* The Maccabees knew this, 1 *Mac.* 2. 41. For having received an overthrow on the Sabbath, they resolved to defend themselves against the enemy. In such cases of neces-

necessity, Christs rule must be observed: *The Sabbath was made for man, not man for the Sabbath*, Mar. 2. 27.

IX. *On the Sabbath those works must be done, for which that day was appointed; to wit, to repare to the Church, to meditate on Gods word, to receive the Sacraments, to invite one another by exhortations & example to godlinesse, to visit the sick, to help the poor, &c.*

X. *The end of this sanctifying of the Sabbath, is either natural or spiritual.*

XI. *The natural end, is, that men and beasts might rest and be refreshed.*

XII. *The spiritual end, peculiar to the Jews, was, 1 To shadow out to the Jews that rest which they injoyed in the Land of Canaan after their toylsome labours in Egypt, & troubles in the desart. That by this part of their beggerly rudiments, they might be led to Christ the Author of our spiritual rest from sin, and the works of the flesh.*

XIII. *But now the spiritual end of it, is, 1. that the Congregation may be seen, and that the faithful may flock together into the Church, as into the Ark of Noah. 2 That by meditating on this new birth of the World, and on Christs resurrection, we might praise God our Creator and Redeemer. 3 That by our rest from labour, we might be admoni-*

shed of our rest from sin. 4. *That we might more and more aspire and raise our selves for the enjoyment of that perpetual rest and Sabbath in the life to come.*

Hence ariseth a threefold Sabbath: a tipical and ceremonial, yet but temporary onely: a spiritual, but onely begun here; and a heavenly, or eternal.

XIV. *The Sanctification of the Sabbath belongs to all, chiefly to Magistrates & Pastors.*

The Magistrate, by the example of *Nehemiah*, must take care that the Sabbath be not wantonly abused, *Neh.* 13. 15, &c. The same also must so moderate the strict observation of that day when need requires, that there be regard had to Charity, by the example of the *Maccabees*, 1 Mac. 2. 41. and *Constantine* the Great who in extream necessity permitted Husband-men to follow their Country work.

XV. *The Christian Holy-dayes have affinity with the Sabbath, appointed not for Will worship, but for a commemoration of Christs benefits; so that the conscience be not intangled with the snare of absolute necessity.*

Col. 2. 6. *Let no man condemn you in meats and drinks or in respect of a Holy day, or of a New Moon, or of Sabbaths.*

To this Sanctification of the Sabbath, are contrary its neglect, and prophanation.

The Sabbath is either simply neglected when no regard is had of it: or in some respect, when it is spent meerly by

by ceasing from our own works, and consequently in idleness, omitting those works for which the Sabbath was made (of which in the nineth Rule) or these works are performed but perfunctoriously, without any inward and mental devotion; which kind of Sabbath is deservedly called hypocritical.

See *Isa.* 1. 13, 14.

The Sabbath is prophaned, 1. When we do the works of our outward calling needlesly, as when we make journies or exact debts then, &c. 2. When we spend the Sabbath in carnal works, as in gaming, dancing, revelling, idle talking, Stage-playes, and such like sins. 3. in idolatrous works.

Such a prophanation is a most grievous sin *Exod.* 31. 13. 14. *Num.* 15. 35 *Neh.* 13. 16. *Jer.* 17. 27.

CHAP. VIII.

Of Vertues or Works belonging in general, to the Commandments of the second Table.

IN the former Chapters we have spoken of Gods immediate Worship; now follows the mediate, consisting in the vertues

vertues & works of the second Table. Of which worship we are to speak generally, and particularly

To the mediate worship, and second Table in general, belongs Charity and Justice. Charity towards men, is either of man towards himself, or towards his neighbour: towards himself is, whereby each faithful man next to God, loves himself; seeking his own temporal and eternal welfare.

Mat. 7.12. *whatsoever you would that men should do to you, do ye the same,* Eph 5.29 *No man ever hated his own flesh but rather cherish th it.* Phil. 2.12. *work out your own salvation with fear and trembling.*

To this is contrary self-hatred and self-love, being inordinate.

We see examples of perverse hatred in them who obstinately rebell against God, and run headlong to their own ruine; but the sin of self-love is found in them, who being too much drunk with love of themselves, not only despise their neighbour in respect of themselves, but also love themselves above God. Of these Christ speaketh, Joh. 12. 25. *He that loves his life shall lose it.* On the contrary it is said of the godly, Rev. 12.11. *And they loved not their lives unto the death.*

Charity to our neighbour is, whereby we love our neighbour as our selves.

The

The Rules.

I The efficient cause of this love, is God the Father, in the Son, through the Holy Ghost.

Gal. 5. 22. *But the fruit of the Spirit is love.*

II. The instrumental cause or root, is Faith working by love.

Gal 5 6.

III. The matter or subject of it is, our neighbour, that is, every one to whom we owe duty, or ayde.

Luke. 10. 36 37.

IV But chiefly we must love those that are of the houshould of Faith.

Gal. 6. 13.

For we are tyed to them both in a natural and spiritual tye; *Eph.* 4, 1, 2.

V. Nor in this case must we exclude our enemies.

For this Charity is commended particularly to us, Exod. 23. 4, 5. *If thou seest thy enemies Ox or asse go astray, &c* Prov 25. 21. *if thy enemie be hungry, give him bread to eat*, &c. See Rom. 12 14, 20. Mat. 5. 44, &c. For this duty, we have the example of our heavenly Father, doing good both to the just and unjust, *Mat.* 5. 48. even giving his Son for us his enemies, *Rom.* 5. 8

VI The form of Charity towards our neighbour, consisteth in the proportion of charity towards our selves.

Lev. 19. 18. *Thou shalt love thy neighbour as thy self.*

VII.

VII. The end is, to witnesse our love toward God, and to certifie our regeneration and salvation.

1 Joh. 4. 20. *If any man say he loves God, and hates his brother, he is a lyer; for if he love not his neighbour whom he hath seen, how shall he love God whom he hath not seen?* 1 Joh. 4. 7. *Whosoever loveth is born of God,* and v. 12. *if we love one another, God dwels in us.*

To Charity are contrary, 1 The want and neglect of it. 2 Hypocritical Charity. 3 The unjust hatred of our neighbor. 4 Inordinate Charity, whereby we love one more than is fitting.

Of the first vice, *Paul* saith, 1 *Cor.* 13. 1. *If I should speak with the tongues of men and Angels, and have not Charity, I am a sounding brasse, and a tinkling Cymbal.* Of the second, Jam 2. 15, 16. *If a brother or sister be naked, & distitute of daily food; & one of you say to them depart in peace, be warmed and filled, notwithstanding ye give not those things that be needfull for the body; what doth it profit?* Of the third, 1 Joh 3. 15. *whosoever hateth his brother, is a murtherer.* Of the fourth God himselfe, 1 Sam 2. 29. *Thou hast honoured thy sons more than me.* And Christ, Mat 10. 37 *He that loveth Father or mother more than me, is not worthy of me.* Yet here we must know, that in two respects we may hate men: first, when they are Gods enemies, Psal. 139. 21. *Do not I hate them O Lord, that hate thee?* Seconcly, when they draw us from Christ, or the constant profession of him, Luke 14. 26. *If any man comes to me, and hates not his Father, &c.*

Charity

Charity is considered either absolutely or reciprocally. There be three kinds of it considered absolutely; to wit humanity, benevolence, and mercy.

Humanity is, when we are ready to testifie our love to any, by exhorting, admonishing, comforting, helping, &c.

This is called στοργὴ ὑπερ ἄλλω affection or care towards one another, 2 *Cor.* 8 16. *It is called also duty; and as it is exhibited to strangers, hospitality*: this is recommended to us, *Isa.* 16.3,4. *Rom.* 16.23. 3 *Joh.* v. 8. *Heb.* 13.2.

To this is opposite inhumanity, by which either the works of humanity are omitted, or cruelty exercised; as also unseasonable humanity, when courtesies are performed to those who are unworthy of them, or they are not performed in a right manner.

It were inhumanity, if one should lay a stumbling block before a blind man, or should rail against a deaf man, examples of inhumanity are in the *Edomites*, and such like Gentiles, adding affliction to the afflicted Jews *Amos* 1. & 2. In the Levite and Priest that passed by the man half dead. To be surety for any man unadvisedly, is an unseasonable humanity, *Prov* 6.1 & 11.15. or to give alms to every one, without regard had of their worth, 2 *Thes.* 3.10

Benevolence or favour is, whereby we so incline to the good and weal of our neighbour, that we pray for his prosperity, and rejoyce at it.

Isa.

Isa. 66. 10. *Rejoyce with Jerusalem &c.* Ro. 12. 15 *Rejoyce with them that rejoyce.* There be examples in the blessed Angels, *Luke* .2.10.& 15.10. in Paul, *Rom.* 1. 8. and many other places in John, 2 *John.* 4. & 3. *John.* v. 3, 4, 5.

To this is opposite, Envy or displeasure at another mans good; Malevolence also, when one wisheth the ruine of another; and Counterfeit benevolence.

There are foure degrees of Envy. 1 When one cannot endure that another should enjoy the same happiness with him. Examples we have in the labourers that came first, *Mat.* 20. 11, *&c.* and *Act.* 13. 4, 5. in the Iews envying salvation in the Gentiles. 2 When one envieth that in another, which he cannot obtain himself; examples are in Satan, in *Cain*, *Ge.* 4. in *Esau*, *Ge.* 27. in *Iosephs* brethren, *Act.* 7. 9. *Miriam* Moses sister, *Num.* 12. in *Saul*, 1 *Sam.* 18. 7. 8. in the Nobles of *Persia*, *Dan.* 6 in *Pompey* & *Cæsar*, of who *Lucan*; Cæsar *cannot brook a Superiour*, *no* Pompey *an Equal*. 3. When we cannot endure that another should enjoy that good, which he enjoyeth whom we love. An example of this is in *Iosuah*, who envied *Eldad* and *Medad*, because they did prophesie as well as *Moses*. *Nu.* 11. in *Iohn's* Disciples, *Ioh.* 3. 26. and Christs, *Mar.* 9. 38. 4. When one envieth another, or out of malice destroyes that which he doth not desire he should enjoy: As when the *Philistines* stopped the wells which *Abraham's* servants had digged, *Gen.* 26. Like dogs in the manger, not eating hay themselves, bark at the cattle that eat it, Or like that spotted beast called *Stellio*, devouring his own skin which every year he put off, that it may not help man troubled with the Fal-

Falling sickneſſe. This sin of envy muſt be avoided, 1. Becauſe it is earneſtly forbid, *Pſal.* 37.1. *Prov.* 3.31. 2. Becauſe it is joyned with a diſdain of Gods goodneſſe, *Mat.* 20. 15. *Is thine eye evill, becauſe I am good?* 3. Becauſe it is the authour of much miſchief, as of murther, *Gen.* 4 2. *Sam.* 3.20. of ſeditions, *Num.* 12. of heriſies. It alſo diſquieteth a mans life, *Ia.* 3.16 An example of malice, envy, counterfeit love, is in the Phariſes inviting Chriſt, *Luke.* 14 1. *&c.*

Mercy is, when we take another mans miſery to heart, ſo that we ſtudy by all means to aſſwage, or remove it.

Mat. 5.7. *Bleſſed are the merciful, &c.* Luk. 6 *Be ye merciful,* Rom. 12. 15. *Weep with thoſe that weep.* 1 Theſſ. 5. 14. *Help the weak,* the kinds of this mercy are rehearſed *Mat.* 25. 35, *&c.* Examples are in *Job,* c. 30, 35. in *David,* Pſ. 40, &c. in *Ionathan,* 1 Sam. 20. in the *Samaritan,* Luk. 10.

To this are contrary, Unmercifulnes, when we pity not the afflicted, or when we adde affliction to them. 2. When we rejoyce in other mens miſeries. 3. Counterfeit and unlawfull pity.

Unmercifulneſs is forbid, *Prov.* 3. 27, 28. It deſerves judgment without mercy, *Iam.* 2. 13. Of rejoycing in other mens evils, we have examples, in *Doeg, Pſal.* 52. in the *Edomites, Pſ.* 137. in Chriſts enemies, *Mat.* 27. It is moſt earneſtly forbid, *Prov.* 24. 17. Counterfeit mercy is ſeen in *David's* enemies, *Pſal.* 147. This is called the Crocodiles pity, who weeps when he intends to devoure a man. Unlawfull mercy is condemned, *Ieremy* 15. and. 16.

So

So much of the kinds of Charity, considered absolutly. Being considered respectively, it hath for its kinds, Brotherly love, and Friendship. Brotherly love is that which mutually is entertained by Christs members, and the houshould of Faith.

This reacheth so far, that we should lay down our life for our brethren, 1. *Ioh.* 3. 16. Examples are in *Ionathan*, in the *Macchabees*, in *Paul*, *&c.* This is to be used towards the dead, in burying them, and mourning for them, &c.

Friendship is love between two or more, whereby they mutually and truly imbrace each other with speciall benevolence, to perform such duties as are honest and possible.

The Rules.

I. *We are bound to shew our selves courteous, benevolent, and mercifull to all; but not to entertain frendship with all.*

The reason is, because friendship consists in mutual and reciprocal benevolence, and in such a singularitie, that we ought to impart to our friends our most secret resolutions: but we cannot with safety trust every man; therefore we are commanded to walk wisely, zach. 7. 7. *Let no man trust his neighbour.* Eph. 5. 15. *See then that ye walk warily, not as unwise, but as wise; redeeming the time, because the dayes are evil.*

II.

II *True friendship is judged by its end; to wit, if it be entertained for piety and honestly.*

Aristotle teacheth *Ethic.* 8. that friendship is entertained either for pleasure, or profit, or vertue; & of these three ends, he only approves the last: for the vulgar people measure freindship by profit; but the godly must chiefly look upon vertue or honesty.

To true friendship is opposite that which is counterfeit; also that friendship which entertains covenants and company with infidels & wicked men.

An example of counterfeit and false friendship, is in *Davids enemies Psal.* 41. and 55 13, 14. and in *Judas* the traitour. As for making covenants with wicked men, we must know that they are either of peace, or of war. A covenant of peace, is that which is entertained on both sides for preservation of publique quietnesse; such was the covenant that *Abraham* made with *Aner* and *Eshcol*, *Gen.* 14. 13 and with *Abimelech*. Gen. 21. 27. and *Isaac* with the same *Abimelech*, Gen. 26. ver. 29. of *Solomon* with *Hiram*, 1 king. 5. 2. the covenants of war, are such as be made for offence and defence; & these either with believers, or unbelievers: the former are permited, but so, that we trust not in them; the later are most severely prohibited by God, *Exo.* 34. 12. *Take heed that thou make no covenant with the inhabitants of that land.* 2 Cor. 6. 14. *Be ye not unequally yoaked with the wicked.* The unhappy events of such covenants are seen in *Jehoshaphat*, 2 Chron. 16. 20. in *Asa* 1 King, 15: and

and 2 Cron. 16. in *Abaz*, Isa. 7. 8, and. 9. in the Jews Ezek. 16. 27. 29.

'Tis lawfull to converse with Infidels, and wicked men; if we have hope to reclaim them, and if we carry our selves prudently; that we be not corrupted by their familiarity.

So much of charity. Justice is that vertue, whereby we give every man his due.

This name of *Justice* is ambiguous; for sometimes it implies the observation of the whole Law; sometimes it hath relation to the second Table, as it is exercised toward our neighbour.

This is either commutative, or distributive. This is imployed in distribution of honours, rewards, punishmentss and such like; observing a Geometrical proportion, according to the condition, merits, or dignity of the person.

That is, whereby we give to every one his due by an Arithmetical proportion, according to the equality or inequality of things.

To Justice, Injustice is opposite, both privatively, and contrarily.

This is to be avoided; for it excludes men from the Kingdome of heaven, 1 *Cor.* 6. 9.

CHAP

CHAP. IX.

Of Vertues and Works belonging to the Fifth Commandement.

OF the mediate worship of God, of which we have now spoken in general, both the parts, and degrees are to be considered. The parts are two, The first is, of the Superiours duty towards his Inferiours, and contrarily: The later is, of every mans duty towards another.

The duty of Inferiours to their Superiours, & contrarily, is set down in the Fifth Precept; The sum whereof is, That between superiours and inferiours, that order may be kept, which is pleasing to God.

This Command consisteth of a Precept, & a Promise. The precept is, *Honour thy father & thy mother*. By the name of Parents, synecdochically are meant all Superiours, as the word *Honour* contains all things that are like honour. The Promise is, *That thou mayest live long in the land which the Lord thy God hath given thee*. In this promise is understood both the condition of Gods will, and of our salvation: for oftentimes to the godly, God recompenceth the shortnesse of this life, with the happinesse of the other.

The persons considerable in this precept, are Magistrates and Subjects, in the

the civil state; Pastors and Hearers, in the Ecclesiasticke; Parents and Children, Husband and wife, Master and Servants, in the Oeconomick; among which by way of Analogy may be reckoned, Masters and Schollars, Tutors and Pupils, old men and young, and such as have more or lesse of other gifts.

The duties of inferiours to their Superiours, are reverence, obedience, and gratitude.

Reverence is whereby we bestow upon our Superiours due honour; thinking well of them, speaking reverently to them, bearing with their infirmities, and giving them the first place, and leave to speak, or do first.

This reverence is to be given to Magistrates, Rom. 13. 7. *Fear to whom fear, honour, to whom honour &c.* To Ministers, Matth. 10. 40. *He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me.* To Parents, Lev. 19 3. *Let every one of you fear his Father and Mother.* See Prov. 23. 22. Eph. 6. 1. To the Husband, Eph. 5. 33 *And the wife see that she reverence her Husband.* To Masters, 1 Tim. 6. 1. *Let as many Servants as are under the yoak, count their Masters worthy of all honour.* To the aged, Lev. 19 32. *Thou shalt rise up before the hoary head, and honour the face of the old man,* &c. The same account must be

be had of those whom God hath honoured with some excellent endowments, who morally are called Elders, not so much for their years, as for their gifts.

To Reverence is opposite Irreverence and contempt of Superiours.

Examples of irreverence in Subjects, 1 *Sam* 10. 27. *But the children of Belial said (speaking of Saul) how shall this man save us? and they despised him.* In hearers, Jer. 43. 2. *Thou speakest false (said the Jewes) the Lord thy God did not send thee.* In children, Gen. 9. 22. *But* Cham *the Father of* Canaan *looking back shewed the nakednesse of his Father to his brethren without.* In *the wife*, Iob. 2. 9. *Then said his wife to him, doest thou still retain thine integrity? curse God and dye.* In servants, Gen. 16. 4. *When* Hagar *saw that she had conceived, her Mistresse was despised in her eyes.*

Obedience or Subjection is whereby we obey our Superiors in things lawful and honest, as the Lord: and patiently bear their admonitions and corrections.

The Magistrate must be obyed, *Rom.* 13. 1. *Let every soul be subject to the higher powers, &c.* Ministers, Heb. 13. 17. *Obey and hearken to those that are set over you, for they watch for your souls.* Parents, Eph. 6. 1. *Children obey your Parents in the Lord, Husbands*, Eph. 5. 22. *wives be subject to your own husbands, as to the Lord* Masters, Eph. 6. 5. *Servants, be obedient to them that are your Masters according to the flesh, with fear and trembling, in singlenesse of heart, as unto Christ.*

The

The Rules

I. *We must obey, not only godly Magistrates and Masters, but also Tyrants.*

1 Pet. 2.13. *Be subject to every Ordinance of man for the Lord, and* ver. 18. *Servants, be subject with all fear to your Masters, not only to those that are good and just, but also to the froward, for this is praise-worthy, if any man for conscience toward God suffer trouble, being unjustly afflicted.* Examples are in the Israelites obeying *Pharaoh*, Exod. 3, &c. In *Daniel* obeying *Nebuchadnezzar*, Dan. 2.

II *But they are not to be obeyed in things contrary to Gods Word, & a good Conscience.*

An example we have in the midwives, *Exod.* 1. in Sauls Servants, 1. *Sam.* 22.17. in *Daniel*, *Dan.* 6. in the Apostles, *Act.* 4.19 saying, *whether it be right in the sight of God to obey you rather than God, judge ye?*

To obedience is contrary, Disobedience, rebellion, impatience of correction, and obedience in things unlawful.

We have examples of disobedience and rebellion in *Miriam* and *Aaron*, Numb. 12 in *Corah*, *Dathan* and *Abiram*, &c. *Numb.* 16 in the Israelites, *Numb.* 13. in *Absolon*, 2 Sam. 16. in *Seba*, 2 Sam. 20. and such like; in the Israelites contemning the Prophets, in *Elias* sons 1 Sa. 2 *Lots* wife, *Ge.* 19. *Gehazi*, 2 *Kin.* 5. Of unlawful obedience, an example is in *Doeg*, 1 *Sa.* 22

Gratitude is, whereby inferiours in acknowledging the good will and boun-

ty

ty of their superiours, do testifie their thankful mind in will, and deed; where, and when they can.

This is to be performed to the Magistrate, by rendring Tribute, Custom, &c. *Rom.* 13 7 and by praying for him, 1 *Tim.* 2. 1, & c. To Ministers, 1 *Thes.* 5. 12. *we beseech you, brethren, to know them who labour among you, & have the charge over you in the Lord, and admonish you, that you would have them in exceeding great love for their works sake* To Parents Prov 23. 25 *thy Father and mother shall be glad, and she that bare thee shall rejoyce.* Examples, are in *Joseph, David*, &c. Which gratitude in special is called, ἀντιπελάργωσις, signifying that gratitude of the young Storks towards the old, in feeding and bearing them.

To gratitude is opposite, Ingratitude, whereby Superiours are either not requited, or ill requited: Examples of which, the Scripture is full.

So much of the Vertues or duties of Inferiors, the Vertues of Superiors, are benevolence, justice, and sedulity.

Benevolence is whereby Superiours carry a good affection to their inferiours, which they declare when occasion serves.

An example of this Benevolence is proposed to Magistrates in *Moses, Exod.* 32. to Ministers in *Paul, Ro* 9 1. The same is commanded to Parents, *Eph.* 6. 4. *and you Fathers, provoke*

not your children to wrath. and this good will of Parents is called στοργὴ among the Gentiles, which is from στέργω to love, a word used properly to express the affection and natural love of parents and Children; the same is urged by *Paul* to Husbands, Eph. 5. 25. *Husbands, love your wives as Christ loved the Church*, &c. and to Masters, Eph. 6. 9. *and ye Masters, do the same thing to them, forbearing threatnings, knowing that your Master also is in heaven*, &c.

To this is opposite the contempt, of Inferiours, want of love or *astorgie*, and such like.

Of the contempt of inferiours God speaketh Deut. 17. v. 20. *Let not his heart be lifted up above his brethren*, of Astorgie or want of affection, Christ speaketh Matth. 7 9. *what man among you is there, that if his Son ask him bread will give him a stone?*

The Justice of Superiours is, whereby they endeavour that every inferiour have his due.

This is performed by the Magistrate, in keeping both Tables of the Law; and in promoting and defending the true Religion, as we shewed in the former Book, in the doctrine of the true Church: they practise the same justice, in making laws, punishing offenders, rewarding the keepers of it, and in defending their Subjects against unjust force.

To this is opposite, the neglect of justice, and tyranny.

Of

Of the neglect of Justice, see Esa. 1. 23. *They judge not the fatherless; neither doth the cause of the widow come unto them.* Of injustice and tyranny in the same place: *Thy Princes are rebellious, and companions of thieves.* God reproveth this most severely, *Ezek.* 34. in the Pastors of the people of *Israel*; Parents also offend either by too much indulgence, as *Eli*, 1 Sam. 2. or by too much rigour as *Saul*, 1 Sam. 14.

Sedulity, which is also called diligence, fidelity, vigilancie, is a vertue whereby Superiors willingly undergo the labours of their offices, and endeavour by the gifts they have received from God, to help their Inferiors.

Of this vertue, the Apostle speaks. Rom. 12. 8. *He that rules, let him rule with diligence*; the same is urged by *Paul* to Ministers & Elders, Act 20. 28. *Take heed to your selves, and to the whole Flock in which the Holy Ghost hath made you Overseers*: Parents shew this *when they nurture their children in the fear of God*, Ephes. 6. 4. *and when they lay up for them things temporal*, 2 Cor. 12. 14.

To this is opposite, Sloth and busines about impertinent things.

Against Sloth, God cryes out, Jer. 48. 10. *Cursed is he that doth the work of the Lord negligently*: of impertinent businesse Peter speaks, 1 Pet. 4. 15. *Let none of you suffer as a murtherer or a thief, or an evil doer, or as a busie-body in other mens matters.*

CHAP. X.

Of Vertues and works belonging to the Sixth Commandment.

HItherto of the Vertues & duty of Superiours to their Inferiours, & on the contrary. Now follows the duty of each man towards every man: & this is imployed either about the inward, or outward good things of men. Their inward good things are life, and chastity: Of life we are to handle in the sixth precept; the summe whereof is, that we preserve our own, and our neighbours life.

Thou shalt not kill is a negative precept; out of which is gathered this affirmative, *Thou shalt preserve thine own, and thy neighbours life.*

The vertue then commanded here, is the study of preserving our own, and other mens lives: The conservation of our own life, consisteth in the lawful use of lawful means: of which kind are meat and drink, recreation, physick, avoiding of dangers, and driving away of injuries.

The Rule.

Then is the repeling of an injury lawful, when it is done, 1. In the continent, or sober. 2. In case of necessity. 3. Without desire of re-

verge

venge or hurt, but so that we intend onely our own conservation, & defence from injuries.

To this conservation of our own life, is opposite the neglect of it; as also the destroying of it violently by our own hands, and unlawfull preserving of it.

They who neglect the mean of preserving life they sin by omission; but they that put violent hands on themselves, sin by commission. Now there be certain degrees of self-murther; for either it is done directly by Sword Halter, or Poyson, or any such way, or else indirecty: so they kill themselves, who rashly & wantonly expose themselves to danger, as Wrestlers, Rope dancers, Drunkards, Gluttons, *&c.* the unlawfull preserving of life is, which is done by lying, or such like means.

The study of preserving our neighbours life, is, when not onely we abstain from hurting it, but we love his life, and preservation, and defend it according to our power.

To this is opposite the neglect of it, and unjust slaughters, hatred, cursing, & railing, or upbraiding of any offence committed, or inhering infirmities.

An example of neglect is in them, who when they may defend those that unjustly suffer death, do not, *Prov.* 24. 11. &c. *If thou forbear to deliver them who are drawn unto death, and those that are ready to be slain; if thou sayest behold we knew it not, &c.* How grievous unjust slaughter is, which is done out of pri-

vate desire, and not by the Magistrate, or publique authority; and how grievous a punishment this deserveth, may be seen, Gen. 9. 6. *Who sheddeth mans blood by man his blood shall be shed; because God made man after his image.* Of hatred, thus saith *John* 1 Epist. 3 15. *Whosoever hateth his brother, is a man-slayer.* Of evil speaking or cursing, Christ saith, Mat. 5. 22. *Whosoever shall say to his brother, Racha shall be in danger of the Counsel: but whosoever shall say, thou fool, he shall be in danger of Hel fire.*

To this duty are subordinat two kindes of vertues; some whereof conduce to withhold our selves, and some to withhold others, and deterre them from murther.

Of the first kind are Innocency, Mildenesse, Clemency, & Moderation.

Innocency is when we avoid all means of hurting our neighbour.

To this is opposite, Injury in word and deed, and counterfeit innocency.

That words are injurious and hurtfull to mans life, is manifest; for he is not esteemed to live, but he that lives well: Hence Christ accounts evil words murther, *Mat.* 5. of counterfeit innocency we have in *Pilate* an example, in washing his hands, *Matth.* 27.

Mildnesse is a vertue whereby we curbe and bridle our anger, that it may not wax inordinately hot.

Matth. 5. 5. *Blessed are the meek, for they shall inherit,* &c.

To meeknesse is opposite, anger, unjust

just wrath, too much gentlenesse or want of just anger, & desire of revenge.

Of anger *Solomon* saith *Eccles.* 7 9. *Be not hasty in the spirit to be angry:* Of unjust anger, *Moses Le.* 19 18. *Thou shalt not avenge, nor bear a grudg against the children of thy people:* Of *Eli* the Priest's too much gentlenesse, we read 1 *Sam.* 2. The desire of revenge is condemned in the place of *Lev.* 16. above alledged.

Clemency is a just moderation in inflicting of punishments.

To this is opposite fiercenesse, or Cruelty, and too much Indulgence.

Both sins are kinds of murther: for by too much rigour, and too much indulgence, we sin against the life of our neighbour. He hurts the good, that spares the evil.

Moderation is a vertue much like to Clemencie, whereby we are content to part with our right, either for the publike good, or for the good of them who offend, or for avoiding of scandal.

This differs from Clemency, because this is properly ascribed to the Magistrate, but moderation is required of all Christians, *Phil.* 4. 5

To this is opposite too much Right, which is commonly called, too much Wrong.

Of the later sort are, Vindicative Justice, and Fortitude.

The former is when offences are curbed with fit Punishments, that one rather may perish than unity.

To this is oppolite too much Lenity, which begets too much liberty in sinning

Not onely is it a sin to kill, but also not to kill, when the Law requires it: Of this we have an example in *Saul* 1 *Sam.* 15.

Fortitude is that, whereby according to the strength & vigour of a high and unconquered minde, we endure difficulties, and undertake high matters to Gods glory, & our neighbours safety.

To this, sluggishness is oppolite, or pusillanimity, arising out of fear of dangers, or desire of pleasures; Temerity also, and too much boldness. To this also belong Duels undertaken for deciding of doubtfull rights, or upon other light and rash occasions.

Such Conflicts may be fitly reduced to Self-murther.

Both these, to wit Justice, and Fortitude, appear either in Peace, or in War.

War is publike hostility, which the Magistrate exerciseth with armed power, for ends pleasing to God, and profitable to the State.

The Rules.

I *It is as lawfull for Christians to wage war, as it was of old for the Jews*

The reason is, because it is no where prohibited in the New Testament; And that Captain of the *Capernaites*, Matth. 8 and *Cornelius* the Centurion, *Acts* 10. are reckoned amongst the

the faithfull. Neither did *John* dehort the souldiers from wars, but from injustice, *Luke* 3.

II. *War is to be managed by the Magistrate, not by private authority.*

III. *War must not be made, but that which is just and necessary.*

IV. *It will be just in respect of the matter, form, and end, if it be made in a just cause, for a good end, and according to the prescript of Gods word.*

V. *It will be necessary, if the matter be tried by Councel, before it be handled by Arms*

VI. *When war is undertaken, it matters not whether it be managed by strength or policy.*

VII. *Policy joyned with lying and breaking of covenants, is not to be allowed; but it may be approved with dissimulation.*

VIII. *Although the Church is built by the Word, not by the Sword; yet being built, is justly to be defended by the Sword against unjust violence.*

Chap. XI.

Of Vertues and Works belonging to the Seventh Commandment.

Thus of our duty toward the life of our neighbor. In the seventh Precept is set down, how we must preserve

our own, and neighbours Chastity; the sum whereof is, that the Heavenly law-giver would have our own, and neighbours chastity preserved inviolable.

This precept is negative, *Thou shalt not commit adultery*; & Synecdochical also: for under the name of Adultery, all lust and intemperance is understood. Hence ariseth the affirmative; that by endeavouring temperance we preserve our own and others chastity.

There be two means to preserve chastity; Temperance, and Wedlock: the first is enjoyned to all men; the other to those that are called to Wedlock.

Temperance is a vertue, moderating the affections of our mind, in pursuing and avoiding bodily pleasures.

Tit. 2. 11, 12, 13. *The grace of God which bringeth salvation to all men, hath appeared, teaching us to deny ungodliness, and worldly lusts, & that we should live soberly, justly and godly in this present world, looking for that blessed hope and glorious appearance of the mighty God, and of our Saviour Jesus Christ.*

To Temperance is opposite intemperance & insensibility, whereby honest and lawful delights are despised, also Hypocritical temperance is, of Monks and Eremites.

Temperance is, both Sobriety and Chastity, as also Modesty and honesty: The former vertues have relation to us, the later to our neighbour.

So-

Sobriety is temperance from superfluous meat, and drink.

We must study to Sobriety, 1. Because of Gods command. 2. Because of the reason annexed to it, taken from our calling, 1 *Thess.* 5.8. *But let us who are of the day, be sober.* From the necessity of Prayer and from the end of the World, 1 Pet. 4.7. *But, the end of all things is at hand, be yet therefore sober, and watch unto prayer.* Lastly, from the snares of Satan, 1 Pet. 5.8. *Be sober and watch, for your adversary the Devil walketh as a roaring Lion seeking whom he may devour.*

To Sobriety is opposite Delicateness, whereby dainties, and delicacies are sought for immoderately in meat, and drink: Gluttony also, or Voracity, Drunkeness, and hurtful Abstinence.

Of dainties, *Solomon* speakes, *Prov.* 23.1,2,3 *when thou sittest to eat with a Ruler, consider diligent y what is before thee, and put a knife to thy throat, if thou be a man given to appitite. be not desirous of his dainties, for they are deceitful meats.* Gluttony and drunkeness are to be avoided; 1. Because they are prohibited by God; *Prov.* 23.20.31. *Luk.* 21.34. *Rome* 13.13. 2. Because the effects thereof are most pernicious, for they hinder the meditating on Gods works, *Isa.* 5.19. and thinking upon Christs coming, *Lu.* 21 34. Prayer also, 1 *Pet.* 4.7. It stirs up anger and strife, *Prov.* 21.1. and 29.30. It kindles lust, *Prov.* 23.31,32. It causeth scandal, as the examples of *Noah* sheweth, *Ge.* 9. and shut out of Gods kingdom, 1 *Cor.* 6.10. *Gal.* 5.21. Hurtfull abstinence is, when

when we refrain from meat and drink, to the prejudice of our health

Neer to Sobriety is Vigilancie, when we abstain from untimely, and too much sleep, that we mae serve God with chearfulnesse, and follow the works of our vocations.

1 Pet. 5. 8 *Be sober and watch.* Now as under the name of Sobriety, sometime abstinence from pride and evil affections is meant, *Rom.* 12. 3. so oft times spiritual vigilancie is understood as an abstinence from the sleep of security, to which *Peter* hath respect in the place above cited.

To *Vigilancie* is opposite Sleepinesse, and Monkish superstitious Watchings.

Chastity, or Sanctimony so called, *Rom.* 6. 19. is temperance from lust.

We must follow chastity, 1. Because God commands it, *Lev.* 19. 2. *Be ye holy for I the Lord your God am holy.* 1. Thess. 4. 3 *This is the will of God, even your holinesse, that ye abstain from fornication.* 2. Because they that follow it *shall see God*, Matth 5. 8. Heb. 12. 14.

To Chastity is opposite, both Dissembled chastity, as is that of them who are tyed with the vow of chastity, as also all impurity, as Fornication, Adultery, Whoredome Incest, Rapes, softnesse, Sodomy, Beastiality, &c.

Although there be degrees of these sins, yet all of them exclude from the Kingdome of Heaven, as is taught plainly 1 *Cor.* 9 10, &c. & how grievously God is offended at these sins let

let the Flood, the fire of *Sodom*, the destruction of the Israelites, *Num.* 23. the miseries of *David*, the ruine of *Troy* & the like bear witnesse.

Modesty is temperance from filthy words, and lascivious gestures.

Heb 12.28 *Let us have grace whereby we may acceptably serve God with reverence & godly fear, (or modesty).*

To this is opposite, Filthy communication, lascivious and unclean gestures, Dances also, obscene Pictures, and Songs, and filthy sights

Prov 6. 12, 13 *A naughty person, a wicked man walketh with a froward mouth, he winketh with his eys, he speaketh with his feet, he teacheth with his fingers,* & v. 25. *Lust not after her beauty in thine heart, neither let her take thee with her eye lids; for by means of a whorish woman, man is brought to a piece of bread,* &c. Eph 5.4 *Neither filthines nor fool ish talking, nor jesting which are not convenient.*

Honesty, is temperance from filthy or lascivious trimming, and cloathing of the body.

Exod. 20. 26. *Neither shalt thou go up by steps unto mine Altar, that thy nakednes be not discovered thereon.* 1 Tim 2.9 *Let women adorn themselves with modest apparel, with shamefastnesse, and sobriety.*

So much of the former means of preserving Chastity, the later is Wedlock.

Wedlock is an indissoluble conjunction of one man with one woman, by law-

lawful consent; instituted for Gods glory & the good of the parties so conjoyned.

The RULES.

I. *Marrige is not onely grounded on the Law of Nature and of Nations, but also on the Law of God; for it was instituted and commanded by God, and was by Christ vindicated from abuses and corruptions.*

Gen. 1.28. & 2.22. Matth. 19.8. &c.

II. *Neither is it made rashly, or without Gods particular providence.*

Prov. 19.14. *A vertuous woman is from the Lord.*

III. *The proximate efficient cause is lawfull consent.*

IV. *This consent is both of the parents, and of the parties to be married.*

V. *In respect of time, the consent of parents should go before, for the preservation of filial reverence.*

Exod. 22.17. *If the Father refuse to give her.* Deut. 7.3. *Thou shalt not give thy Son to any of their daughters, neither shalt thou take any of their daughters for thy son.* Jer. 29.6. *Take you wives for your sons and give your daughters to husbands.* By the events, we finde that marriages made without consent of Parents prove oft-times unhappy.

VI. *But in Law, the consent of the parties to be married is of greatest force.*

The reason is because if there be not a cojugal consent, there would be no love nor mutual-benevolence, and consequently no marriage, Therefore as it belongs to filial reverence to require

quire the Parents consent in the first place; so it is the part of fatherly love, not to debarre tyrannically their children from honest matches, nor to force them being unwilling, to mary. Therefore the marriage is not nullified because the Parents do not consent to it, unlesse the parties to be married be under yeares, or some other weighty causes do hinder: But if Parents have not sufficient causes either of hindring, or forcing the marriage, yet their consent must not therefore be slighted; but Magistrates, Ministers, and Friends shall do well to put Parents in mind of their duty, that at least they may give their consent

VII. *As consent should be free from coaction; so should it be also from fraud.*

Divers frauds are used in making of matches: which either concern the Person, so *Jacob* was cozened by taking *Leah* instead of *Rachel*; or the chastity of either, as if a man should ignorantly marry her that had lost her maidenhead; or their estates, as if one should be made believe that his Bride were rich or nobly descended. The first kinde of fraud dissolves the marriage; for *Jacob* might have repudiated *Leah*, because there was no consent given before. As for the second kind, it is *Moses* his verdict, *Deut.* 22. that such a woman should be held for an adultresse, and stoned to death; but our usual custom is, that if the man had carnal commerce with the woman, he is to retain her. But the third kinde of fraud, doth not dissolve the marriage:

VIII. *If there be an absolute consent given, it is called a contract in the present; but if with condition of Parents consent, dowry, &c. it is call'd a contract for the future: The first kinde*

kind of consent is the true beginning of the present marriage; the later makes not marriage, except the condition required be kept, or else when impatient of staying for the accomplishing of it, there be carnal commerce.

IX. *The matter of wedlock, are the parties to be married in whom we are, 1. To consider their Number, 2 Their Age: 3. Their neernesse in blood, &c. 4. Their Religion.*

X. *As for the Number, Marriage is of one Male and one Female; hence Bygamie and Polygamie are condemned.*

The reasons are, 1 Because bygamie & polygamie are repugnant to the 1. institution whereby God joyned to one *Adam* but one Woman, not two, nor more, *Ge.* 2 2. Because it is repugnant to the restraurat 6 of the Law given by God in the beginning: *Man shall cleave to his wife, they two shall be one*: which restauration was done by Christ Mat. 19 5. *And they that were two, are made one flesh.* 3 Because a wicked man was the inventor of bygamy & polygamie; for the first that had two wives was *Lamech Ge.* 4. 4. Because true peace & polygamie cannot consist, as *Jacobs* example shew th, *Gen.* 30. & *Elkanahs*, 1 *Sa* 1. Now albeit God at first tolerated Concubinate & Bygamie, yet he did not therfore approve it: for the contrary appears by Christs words above cited; that place in *Le.* 18. 18, as *Junius* truly resit, plainly forbids poligamy

XI. *Convenient age is required, for procreation sake, for Oeconomical prudence, & for the honour of such a holy institution.*

XII. *By what degrees of neernesse mar-*

riage

riage is hindred, See Levit. 18.

XIII. *This is either Consanguinity or Affinity; that is of them who come from the same common stock; this is either of the Wife with the Husband, or of the Husband with the Wives kindred*

Properly there is no affinity between the kindred of the Husband and Wife

XIV. *In these we must observe the degrees and line: the degree is the distance from the stock or common Parent: the line is the series & order of the degrees either among the ascendents, and descendents, and this is called the* right line; *or among the collaterals, and this is called the* transverse line; *and it is named, either* equall, *or* unequall.

The degrees and line are chiefly considered in Consanguinity, but in Affinity by way of analogy, for in what degree one is neer in blood to his Wife, in the same, is she in affinity to the Husband.

XV. *The degrees of marriage are not to be judged by the Canon law, (because the Pope advancing himself above every power, adds degrees not prohibited, to those which God hath prohibited, and for mony dispenseth with those degrees which God hath prohibited expressely) but out of* Lev. 18. and Deut. 27.

XVI. *In the streight line of ascendents and descendents, there is a perpetual hinderance of marriage.*

Hence, if *Adam* were alive, he could not marry any other but *Eve*, nor she to any other Husband besides *Adam*.

XVII. *In*

XVII. *In the equal collateral line, by divine right, the Brother & Sister in Consanguinity are debarred from marriage: the Husband also and Sister of his deceased Wife, or the Wife and Brother of the deceased Husband.*

The law of God doth not disallow the marriages of Cosin-German, by the Fathers and Mother side; but the Canon Law doth, and so do the Statutes of other Common-wealths, as that of *Basil*. The reason of this is, that with the greater reverence we might abstain from the degrees prohibited by God.

XVIII. *In the unequal collateral line, they cannot marry, who are in stead of Parents, who are collaterally joyned to the stock, or their Superiours.*

Therefore the Nephew cannot marry with either Aunts, nor the Neece with either Vncles. As for Affinity; marriage with the Wives Sister, or with the Husbands Brother, is forbid by the Law of nature: in others, affinity doth not extend it self so largely; the Husband should abstain from the Wives kinswoman, but not the Husbands kinsman from the Wives kindred, & on the contrary, Therefor two Brothers may marry with two Sisters; the Father & the Son, with the mother & the Daughter; but not the Father with the Daughter, or Son with the Mother, for so the order of nature should be perverted: Son-in law also may marry with Daughters in-law; but the Father and Son cannot marry two Sisters, for one of them should be Mother-in-law to the other

XIX. *Regard must be had of Religion,* that

that marriages, be not made between those of different Religions.

It is one thing to speak of a marriage already made, and of that which is to be made; of the former, the Apostle speaks, 1 *Cor.* 7. 3. but the other is most severely prohibited, *Exod.* 34. 12 and, 16, *&c. Deut.* 7. 3. where a reason is added taken from the danger of seducing: to which *Pauls* saying agrees, 2 *Cor.* 6. 14. *Be ye not unequally yoked with the wicked.* Sad examples we have of the events of such mariages; of the first World, *Gen.* 6; of *Solomon*, 1 *King.* 11. of *Ahab*, 1 *King.* 21. 25. of *Jehosaphat*, who married *Ahabs* Daughter to his Son *Joram*, who was seduced by her, 2 *King.* 8. Of *Valence* the Emperor, who by his Wife was seduced and drawn to Arianisme.

XX. *The form of marriage consists in the mutual benevolence of the married couple: under which word we understand mutual love, help, comfort, and such like.*

See 1 *Cor.* 7. 3, 4, 5. *Ephes.* 5 22, &c. 1 *Tim.* 2, 8. 1 *Pet.* 3: 1. & 5. &c.

XXI. *Although the rite of publique consecration is not expressely commanded by God, yet it is religiously observed among Christians*

XXII. *The cheif end of marriage, is Gods glory; the subordinate, is natural, or adventitious: natural, is that for which marriage was at first instituted, to wit, for procreation of Children, and for mutual help; the adventitious is, that now since our nature is corrupted, it may be a help to preserve chastity, and modesty.*

XXIII *The*

XXIII. *The precept of marriage is not simply necessary, nor doth it tye all men, but binds them only, who out of marriage cannot live chastly, and therefore in a manner seem to be made for marriage*

Mat. 19 11. *All cannot take this saying but &c.*

XXIV. *Therefore as marriage is honorable, so it becomes all orders among men*

Impiously then do the Papists forbid the Priest to marry. That it is honourable in it self, is plain, by the Apostles saying, *Heb.* 13 4 marriage is honourable in all; & by the divine institution of it in the state of innocency, *Gen.* 2. by the defending of it from abuses, *Mat.* 19. & by Christ honouring of it with his presence, and first miracle in *Cana of Galilee John* 2 that it is also decent in Ministers, is said *lib.* 1 *c.* 16 *can.* 3.

XXV. *If one marry her with whom he hath committed Adultery, this is not marriage, but a continuation of Adultery.*

Some things are repugnant to marriage simply; other things onely in some respect.

Those things are repugnant to it in some respect, which disturb the peace and mutual benevolence of the married couple, of which sort are, 1. Jealousie 2. Sloth in household-affairs. 3. Peevishness and bitterness. 4. Stubbornes, idle prating, procacity. But to marriage are repugnant simply, Adultery, and malicious desertion.

So is adultery described in those places, in which it is forbid as a deadly sin, *Lev.* 18 20, & 20. 10 *Deu.* 22. 22. *Pro* 5. & 6. Therefore that is onely adultery which is committed with an other mans wife, whether he be a married or unmarried man that commits it, but if the husbād go to bed to a single woman or a whore, that is called fornication in scripture, *Pro.* 23. 27, 28. 7. 15, *But if the unbelieving depart, let him depart, a Brother or a Sister is not under bondage in such cases.*

*Divorce is caused by either of these.

Mat. 19. 9 *But I say unto you, whosoever putteth away his wife, except it be for Fornication & marrieth another, committeth Adultery* 1 Cor.

A. R.

* Divorce is caused by either of these; *Divorce is either in respect of the bed, or in respect of Cohabitation, & the Adultry is either publiquely known or else, but suspected and hid; known Adultery is to be punished by the Magistrate, with divorce from bed and cohabitation for suspected and close Adultery, the parties married may divorce each other from the bed, not from cohabitation; because this is a publique punishment, and it is to be inflicted by a publique Magistrate. But in every case of Adultery Divorce is not requisite or lawful: For* 1, *if the party offending repent, the party offended ought to forgive and be reconciled.* 2. *If there be danger lest the offending party fall into some desperate course upon divorcement.* 3 *If the Husband prostitute his wife to another, he being the cause rather of the adultery than she.* 4. *If the woman is ravished by another man against her will.* 5. *If the man, after the woman hath committed Adultery*

dultery, and he knows it, admits her again unto his bed; in this case, he is not to divorce her for the former fact. 6 If both the Husband & wife be guilty of adultery, the one is not to divorce the other. 7. If the Husbands long absence and silence hath occasioned the wife to conceive he is dead, and she marry another; in this case, if he return, he is bound to receive his wife again. In all those cases then, Divorce is not to be used, for Christ commands it not, but permits it. Again, if a man intending to marry one sister, unwittingly marries the other, being deceived as Jacob *was by* Laban *in marrying* Leah *in stead of* Rachel, *he is not bound to divorce her.*

CHAP. XII.

Of Vertues or Works belonging to the Eight Commandment.

AFter our duty in preserving our own and neighbors Chastity, follows our duty towards our own and Neighbors goods. Of this in the eight Precept, the sum whereof is, That we endeavour justly to preserve our own, and Neighbours goods.

The Precept is Negative, and Synecdochical: *Thou shalt not steal*: whereby the name of theft, Synecdochically is meant any kind of injustice toward the good of fortune; whence the Affirmative is inferred, that in earthly things we deal justly.

The Vertues of this Precept, have relation either to our neighbour, or to our selves. To

To our Neighbor are refer'd Justice & Beneficence. The Justice belonging to this is commutative, whereby we deal so with our neighbour, that neither he nor our selves receive any wrong.

1 Thess. 4. 6. *Let no man oppress, or circumvent his brother in busnesse; for the Lord is the Revenger of all such, &c*

To Justice is opposite Iniustice, which in this precept is called *Theft*.

Theft is, when one makes another mans goods his own, without the owners knowledge or consent.

The Rules.

I. *Theft is diversly committed if either we look upon the manner, or the object.*

II. *As for the manner, Theft is committed either directly, or indirectly; directly, by taking away another mans goods privately, or without the owners knowledge* [a]; *or by open violence without the owners consent, though not without his knowledge* [b]. *Indirectly theft is committed, either in deeds, or in words: In deeds, when the thing found is not restored* [c] *or when it is parted among theives* [d]; *in words, when in the Courts of justice, Lawyers and Judges either pronounce an unjust Sentence, or pervert Justice and Law* [e].

[a] An example of private theft, is in *Micha* the Ephraimite, who without his mothers knowledge took away eleven hundred shekels of silver, *Judg.* 17. 2.

[b] They that commit theft with

with open violence, are called robbers, whether they be souldiers or others, Luk. 3.14. *But the souldiers asked John, saying, And what shall we do? & he said strike no man, neither oppresse any man, but be content with your wages.* [c] Deut. 22.1. *Thou shalt not see thy brothers Oxe or his Sheep go astray, and hide thy self from them; thou shalt in any case bring them again to thy brother.* [d] Prov. 29.24. *whosoever is partaker with a Thief hateth his own soul:* [e] Isa. 1.23. *Thy Princes are rebellious, and companions of thieves; every one loveth gifts, & followeth after rewards; they judge not the fatherless, neither doth the cause of the widdow, &c.*

III. *As for the object, theft is committed either in persons* [a], *or in things whether private or publique: hither may be reduced the perfidious administring of the publike goods in a Common-wealth* [b], *or in the Church, and things consecrated to God* [c]; *the removing of bounds, or land-marks* [d], *the fraudulent detaining of the hirelings wages* [e].

[a] Such kind of theft is called *Plagium* in Latine, See 1 Tim. 1.10.

[b] 1 Cor. 4.2. *It is required of a Steward that he be found faithfull.*

[c] This theft is called sacriledge, Pro. 20.25 *It is a snare to the man who devoureth that which is holy, &c.* An example of this in *Achan*, Jos. 7. and in *Judas*, Joh 12.6.

[d] Prov. 22.28 *Remove not the ancient bounds which thy Fathers have set.*

[e] Jam. 5.4. *Behold the hire of the labourers which have reaped your fields (which is of you kept back by fraud) crieth.*

Com-

Commutative Justice according to the variety of bargains and contracts, is threefold: for either it is exercised in things to be bought and sold, or in things to be used, or in things to be kept, Justice in buying and selling, is which observeth the equality of things, and of their price.

To this is opposite injustice, which is practised, 1. In things not vendible[a], 2. In things vendible; and here the seller offends, when he sells things corrupted for sound[b], using false weights and measures[c], raising the price of things when there is no need[d], by fore-stalling the markets, to set up monopolies[e]: but the buyer offends either by crafty seising upon the thing sold[f], or by not paying[g].

[a] Act. 8. 20. *Thy money perish with thee, who thinkest the gift of God may be obtained with money*, saith Peter to Simon Magus: therefore they are not followers of *Simon Peter*, but of *Simon Magus*, who make Merchandise of holy things. Like to those are they, who sell Law and Justice, and Offices, and such like. [b] As when chaf or such like trash is mingled with Wheat: and Water with Wine; Amos 8. 6. *That we may sell the refuse of the wheat*, Deut. 25. 13. *Thou shalt not have in thy bag divers weights*, Amos 8. 5. *Making the Ephah small, and the*

Shekel great, and falsifying the ballances by deceit. [d] Amos 8. 6. *That they may buy the poor for silver.* [e] These are like wanton sheep, who when they are filled, tread the remaining fodder under their feet Ezek. 34. 18. [f] Prov. 20. 14. *It is naught saith the buyer, but when he is gone he praiseth himself.* [g] Psal. 37. 21. *The wicked borroweth, and payeth not again.*

Justice in the use of things, is, when in letting and hiring, the use or fruit is equal to the profit.

In such a contract let the rule prevail, 2 Cor. 8. 13. *Not that others men be eased, and you burdened, but by an equality.*

To this is opposite in justice, both in the Letter & Hirer, the Letter offends in demanding the price of that which he ought to let freely [a], or in asking too great a price [b], or requiring the thing let, sooner than he should [c], the Hirer offends in denying to give the just price, in not restoring the thing hired whole again, and at the due time, or in circumventing his creditor by dissembling or concealing his own debts [d].

[a] God of old forbad the Jews to exact a price of their brethren. *Exod.* 22. 25 So Christ Luke 6. 35. *Lend, looking for nothing again.* Which rule is then in force, when our neighbour's estate is so mean, that he is not able to pay [b] 2 Cor. 8. 3. *Not that others may be eased and you burthened:* and on the contrary. [c] Experience

perience witnesseth how hurtful this kind of injustice is. 4 Hither belongs the sin of stell onare or couznage, when one sels or pawns that which is already pawned or mortgaged to another.

Here fitly we may speak of Usury, which is the fruit that the thing Let or lent brings in to the Letter or lender.

The Rules.

I. *Usury is either lawful or satisfactorie, or unlawful and onely gainful or lucratorie*

II. *Lawful is known by the object, end, and manner thereof.*

III. *The object of usurie, is, man so well to passe in his estate, as that he is able to recompence in some measure his creditor.*

IV. *The end, is a respect to a mans own gain, and the help of his neighbour.*

V. *The manner is, that the lender may be moved with charity, & the borrower with justice & honesty, to acknowledg the good turn received, & his thankfulnesse by retribution.*

VI. *If these conditions be observed, Usurie cannot be reproved.*

That Usury of it self and simply is not unlawful, is apparent. Because if it were simply unlawful God had not suffered the Jews to take use of strangers, *Deut.* 23 20. 2. Because if Lands, Houses, Horses and such like may be let for benefit, why may not money also? 'Tis true, that God would not have Use raised upon the fruits of the Land of *Canaan*; but that was a

part of the Ceremonial Law; so he would not have the Lands thereof sold, but to return to the owners, *Lev.* 25.23.

VII. Unlawful Usury, is, which is practised on the poor, or for gain meerly, having no regard to charity and equity.

This Usurie is called by the Hebrews *Nesehach* from biting or gnawing, and it is most severely forbid, *Exod.* 22.25. *If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, nor shalt thou lay upon him usurie.* Psa. 15.5. *Who hath not lent his money upon usurie.* Ezek. 18.8 *He hath not given forth upon usury, neither hath he taken any increase.* Luke 6.35 *Lend, looking for nothing again.*

Justice in the custodie of things, is, whereby equity is observed in remanding & restoring of Pawns or Pledges.

Exod. 22.7. *If a man shall deliver to his neighbour money or stuff to keep and it be stolen out of the mans house, if the theif be found, let him pay double, if the theif be not found, then the Master of the house shall be brought unto the Judges to see whether he hath not put his hand to his neighbours goods.* The same Law follows, *ver.* 10.11. concerning the Asse, Oxe, and small Cattle: he that receives a Pawn, let him take heed he do not receive one of a poor body, or retain that pawn which the poor man cannot be without, *Exo.* 22.26. *If thou take thy neighbours raiment to pledge, thou shalt deliver it to him by that the Sun goe down, for that is his covering onely:* Deut. 24.6. *No man shall take the nether or upper Millstone to pledge, for he taketh a mans life to pledge,* and ver. 10. *when thou*

thou doest lend thy brother any thing, thou, shalt not go into his house to fetch his pledge, thou shalt stand abroad, and the man to whom thou doest lend shall bring out the pledge abroad to thee. Ezek. 18.7. *And hath not oppressed any, but hath restored to the debtor his pledge.*

So much of Justice; Beneficence is, whereby we help our neighbour with our means freely. This vertue is call'd *liberality*, in lesser gifts; in greater, *Magnificence*: in relation to the poor, *alms*: to banished men & strangers, *hospitality*.

To this the Scripture invites us, 1 By command; *Luke* 6.38. *Give, &c.* 2. By the example of holy men, yea of God himself, who is the Fountain of all goodnesse; Luk. 6.36. *Be you merciful as your father is merciful.* 3. By most sweet promises. Luke. 6 38. *Give and it shall be given to you, &c.* Especially by promising life eternal, Matth. 25. 34.35 *Come ye blessed of my Father, &c. I was hungry and ye gave me food, &c.*

To this is opposite the neglect of bounty, as also baseness, hard-heartednesse, and unseasonable bounty, *&c.*

See above, cap. 8.

So much of Vertues as they have reference to others; the vertues which have respect to our selves, are, Contentation, Parsimonie, and Industry.

Αὐτάρκεια, or Contentation, is a Virtue whereby man contents himself with his own condition, and with the

estate which he hath justly got. 1 Tim. 6. 6. *Godliness is great gain with contentment.*

To this is opposite unbelieving care concerning the sustaining of this life[a], covetousnesse[b], and a loathing of ones present condition.

[a] This is excellently refuted by that famous Sermon of Christs, *Mat.* 6. 25, &c. [b] Covetousness is far worse than excessive care; for a covetous man the more he hath, the more he desires and heaps: therefore this vice which is called πλεονεξία a desire or heaping up of too much, & φιλαργυρία the love of money is to be avoided, 1. Because it is forbid by Christ, Luke. 12. 15. *Beware of covetousness.* 2. Because it is idolatry, *Matth.* 6. 24. & *Col.* 3. 5. & *Eph.* 5. 5. 3. Because it is the root of all evil, 1 Tim. 6. 10. [c] Jude v. 16. *These are murmurers, complainers; But Paul knew how to want, & how to abound,* Phil. 4. 12. Heb. 13. 5.

Parsimonie or frugality is a vertue wherby we so moderate our expences, that we spend not but what is needful & reserve the remainder for future uses.

We must aime at this, 1. Because commanded, Joh. 6. 12. *Gather up the fragments that remain, that nothing be lost.* 2. Because it is a remedy against poverty, & a mean to exercise our bounty.

To this are opposite too much sparing, and profuseness.

Industry or love of labour, or the care of getting means honestly, is a Vertue whereby one gets an estate by honest

honest labours, that he may be the better enabled to live comfortably to himself, and to others.

This was injoyned in Paradise, *Gen.* 3 19. the same is commended by *Paul*, Eph 4. 28. *He that stole, let him steal no more, but rather let him labour, working with his hands the things that is good, that he may have to give to him that needeth.*

To this are opposite, Idleness, and a disordered life, dishonest wayes of gaining, Usury, Dice, Mercenarie souldiery, and other wayes of getting wealth by right and wrong.

See what is said of the idle, *Prov.* 6. 1. *&c.* and 12, 11 and *Eccl.* 4. 1, 2. The rest appear out of what is said before.

CHAP. XIII.

Of Vertue and Works belonging to the Ninth Commandment.

HAving spoken of our duty towards our own, and neighbours estate, now followes that we speak of our duty toward our own, and neighbours fame, in the ninth precept. The summe whereof is, that we preserve our own, and neighbours fame, and good name.

This precept is negative, and Synecdochical, for under the phrase of *false witnesse*, is understood every thing whereby our own, and neighbours

bours fame or estimation is hurt, hence is collected an affirmative precept, *That we study to preserve our own, and our neighbours fame.*

The vertues of this precept are also two-fold; some have relation to our neighbour, some to our selves; those which have respect to our neighbour, are truth and sincerity; Truth it is a vertue whereby we are bent to know those things that be true, & to utter or signifie the things known, as they are.

Zach. 8. 16. Ephes. 4. 25. *Let every man speak truth to his neighbour.*

To these in the defect are opposite, the neglect of truth [a], and naughty dissembling [b]; but in the excesse, lying [c], and false witnesse [d].

[a] Psa. 58. 4. & c. *Their poison is like the poyson of a Serpent, like the deaf Adder that stoppeth his ears.* [b] Not every dissimulation is culpable, for we are not forced still to speak the truth, as shall appear in what followes; but that dissimulation is understood, when we conceal the truth to the prejudice of Gods glory, and of our neighbour. [c] A lye is, when a false thing is signified by words or deeds, with a purpose to deceive. By this definition it appears, 1 That Schemes, Metaphors, Allegories, and such like are not lies, seeing the truth of them depends not from fictions, but from the similitude they have with true things; the same reason is of Ironies, which are used not to deceive, but to instruct, such were used by *Elijah*, 1 King. 18 and by *Micaiah*, 1 King. 22. 2. That it is one thing to

to speak an untruth, another to lye; for one may speak an untruth, by relating other mens sayings, or by speaking that which he thinks to be true; but he lyeth, who utters a falshood either by word or gesture, or any other way purposely to deceive. 3. That dissembling, deceits, and stratagems in War are not lies, so there be not perfidiousnesse and perjury joyned. The distinction of lyes into officious, jocond, and pernicious; shewes only this, that one lye is more grievous then another; however no lye is excusable, but by all means must be avoided, both because its most severely forbid by God, who is Truth it self, *Zech.* 8. 16. as also because it is a diabolical sin, *Joh.* 8. 44. to whom the punishment must be added that is prepared for liers. *Psal.* 5. 6. *Thou wilt destroy them that speak lies.* d A false witnesse is made either out of the place and time of judicature, or in judgment, by the judge, or by the parties in suite, or by the Lawyers, or by the witnesses. Concerning which God hath made a most severe Law, Deut. 19. 16 &c. *If a false witnesse rise up against any man to testifie against him that which is wrong, then both the men between whom the controversy is, shall stand before the Lord, before the Priests and Judges that shall be in those dayes; and the Judges shall make diligent inquisition, and behold, if the witnesse shall be a false witnesse, and hath testified falsly against his brother, then shall ye do to him, as he thought to have done to his brother, &c.*

Sincerity is a vertue whereby we deal plainly and ingenuously with our neighbour, acknowledging Gods gifts in him, taking in good part his say-

ings and doings [b], not giving rash credit to doubtful evils in him [c], but concealing his known evils [d], or making the best construction of them [e].

[a] Phil. 2. 3. *In lowliness of mind let each esteem others better than themselves.* [b] 1 Cor. 13. 7. *Charity believeth all things, hopeth all things,* [c] 1 Cor. 13. 5. *Charity thinks not evil.* [d] Pro. 10. 12. *Hatred stirreth up strife, but love covereth all sins.* [e] Mat. 7. 1. *Judge not that ye be judged* &c.

To this divers sins are opposite; to wit, evil suspitions [a], curiosity in prying into our neighbors faults, not out of any desire to amend them, but to calumniate [b], calumnies themselves [c], and flattery [d].

[a] 1 Tim. 6. 4. *whereof cometh envy, strife, railings, evil surmisings,* &c. examples are in Eli 1 Sam. 2. in Saul, 1 Sam. 22. in Haman and Courtiers, Est. 3. 10. in the people of Melita, Act. 28. [b] Luk. 6. 14. *What dost thou see the mote that is in thy brother's eye, but dost not observe the beam that is in thine own eye?* [c] Calumnies arise either by spreading lies of our neighbor, Exod. 23. 1. *Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witnesse*; or, by making a malicious construction of our neighbors words and deeds, Matt. 26. 61. *This fellow said, I can destroy the temple of God, and raise it up again in three dayes*: or, by speaking the truth, but purposely to hurt our neighbor, 1 Sam. 22. 9. *Then answered Doeg the Edomite, which was set over Saul's servants, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub,*

and

and he enquired of the Lord for him, & he gave him victuals; and the sword of Goliah *the* Philistine. *Basil* saith well, that a calumniator hurts three persons at one time: for he wrongs the party whom he calumniates; he wrongs the hearers by possessing them with a lye, & he wounds his own conscience: So *Bernard* to the same purpose saith, The calumniator or backbiter, and the hearer, both of them have the Devil, the one in his tongue the other in his ears. [d] Prov. 27. 6 *Faithful are the wounds of a friend, but the kisse of an enemy are deceitfull.*

To Truth and Sincerity, as to the chief vertues, are subservient, Faith, Gravity, Silence, Gentlenesse, Curtesie, and Freedome of speech.

Faith or fidelity is, a constancy in our words and deeds.

This is called sincerity *Eph.* 4. 15. *Carrying your selves sincerely in love*, for so the word ἀληθεύοντες is translated by the best Interpreters.

To this is opposite the double tongue, when a man speaks one thing, & thinks or doth another [a]: Imprudent simplicity when a thing is rashly promised, before the matter be sufficiently tryed [b]: also counterfeit simplicity and fidelity [c].

[a] Psal. 12. 2. *Truth hath failed amongst the children of men; they speak vanity one to another, they flatter with their tongue, & dissemble with a double heart.* [b] Mat. 26. 35 Peter saith to him, *although I dy with thee, yet will I not deny thee*; in like manner said all the Disciples. Mat. 2. 8 *Make enquiry for the child, & when you have found him*

et me know, that I may come & woo him also.

Gravity is, w h uttereth nothing but what is wel weighed, savoring of Christian wisdom, & tending to edification.

Col. 4 6. Let your speech be seasoned with grace and salt, that you may know how to answer every man.

Opposite to this, is idle pratling a, foolish speaking b, & counterfeit gravity.

a See a notable place for bridling the tongue, Iam 3. 1. &c. b Ephes 4. 29. Let no corrupt communication proceed out of your mouth. 1 Cor. 2. And I brethren, when I came unto you, I came not with enticing words &c.

Silence is a vertue which faithfully conceals secrets committed to it.

Mat 18 15, But if thy brother trespasse against thee, go & reprove him between thee & him alone.

To this is opposite, perfidiousnes, wherby secrets are revealed a & naughty silence, whereby things are concealed that should not be concealed b, be such secrets as may tend to the hurt of the Church, or State, for in that case, greater regard must be had of unity, thē of one man. b 2 Kin. 7 7. Then said the one to the other, we do not well, this is a day of good tidings, and do we hold our peace?

a Prov. 11. 13. He that goes about as a slanderer, discovereth a secret, but he that is of a faithfull heart, concealeth the matter. This vertue becomes all men, but chiefly Ministers, lest the secrets committed to their breast be rashly divulged except they

Gentleness is a vertue, whereby we shew our selves affable.

1 Pet.

1 Pet. 3 8. Finaly, be ye all of one minde, one suffer with another, love as brethren, be pitifull, be courteous.

To this is opp site Peevishnesse [a], and counterfeit gentlenesse [b].

a. Luc. 18. 4. And there was a certain widow in that town, which came to the Judge, saying; do me justice against my adversary, but he would not for a time. b. 2 Sam. 15. 3. 4. &c. Then Absolon said to him, see, thy matters are good and righteous, but there is no man deputed of the King, to hear thee. Absolon said moreover, O that I were made Iudge in the land that every man, which hath any matter of controversie might come to me that I might do him justice, And when any man came neere to him, & did him obeisance, he put forth his hand, and took him, and kissed him.

Courtesie in speech, is whereby our words are seasoned with honest mirth, & wit, with a good decorum or grace.

To this is opposite, Rusticity, when one can neither uster witty jests himselfe, nor with patience hear them: Scurrility also, and Dicacitie or biting jests and scoffs.

Ephes. 5. 4. Neither filthinesse, nor foolish talking, nor jesting, which are things not comely,

Freedome of speech, is a vertue by which we speak the truth, and reprove offenders without fear of danger.

Levit. 19. 17 Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sin.

To

To this is opposite preposterous fear, & too great love of censuring others[a]. [a] 1 Sam. 3.15. Samuel was afraid to tell Eli of that vision. [b] Luk 6.41. why dost thou look upon the mote that is in thy brothers eye, This vice is seen in them, who censure and reprove their neighbour out of preposterous affection, or having no warant thereto. What is fit in this case for Ministers, may be seen in 2 Tim. 4.1,2.

So much of vertues, as they have reference to our neighbour: the vertues that have relation to our selves, are self-praise & an unblameable life, self-praise is, when we speak moderately of our selves, and rehearse our own praises onely when necessity urgeth us to defend and maintain our own estimation.

Rom 12.3. For I say by the grace given to me to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly, &c.

To this impudency is opposite, when one is not ashamed to boast & glory in his wickednesse [a], so is confident and foolish bragging [b], and an Hypocritical lessening of our own worth and abilities, under shew of which, either we hunt after vain praise, or refuse to be bountifull, and to shew mercy [c].

[a] Isa.3.9. The shew of their countenance doth witnes against them that they declare their sin as Sodome, they hide it not. [b] Pro. 27.1. Boast not thy self

of to morrow, for thou knowest, not what a day may bring forth, and v. 2. Let another praise thee, & not thine own mouth; a stranger, & not thine own lips: so they do, who pretend they are in want themselves, when they are desired to help their neighbour. Pro 24. 11. If thou forbear to deliver them that are drawn unto death, &c. if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it?

An unblameable life, is, whereby we desire not only to keep a good conscience towards God, but also a good report among our neighbours.

Pro. 22. 1. A good name is rather to be chosen then great riches, and loving favour rather then silver and gold. Eccl. 7. 1. A good name is better then precious ointment.

To this, Impiety is opposite, or the contempt of fame, and a good conscience [a]; and the hypocritical affections of fame or popular breath [b]; and want of patience in bearing slanders [c].

[a] Luk. 18. 2. There was a Judge in a certain city which feared not God, nor regarded man. [b] Matt. 23. 5. But they do all their works for to be seen of men. [c] 2 Sam 16. 9, 10 Then said Abishai why should this dead dog curse my Lord the King? let me go over, I pray thee, & take off his head. Then the King said, what have I to do with you, ye sons of Zeruiah? so let him curse, Because the Lord had said unto him, curse David, who shall then say, wherefore hast thou done so?

CHAP.

CHAP. XIV.

Of Vertues and Works belonging to the tenth Commandment.

HItherto of our duty to our neighbor, or of the parts of Gods mediate worship. Now of the highest degree thereof in this tenth precept.

The summe of it is, that our mind be free from evil desires, thoughts, and affections towards our selves, or neighbours.

Thou shalt not covet] is a negative precept, in which inordinate appetites, thoughts, and affections are forbid. The rest conduce to the declaration taken from the object, which is set down either particularly, by naming *the house, wife, servant, maid, oxe and asse* of our neighbour; or in gross in this clause *Nor any thing that belongs unto thy neighbour.*

The RULES.

1. *As the confounding of the two first Commands is unlawful; so the dividing of the tenth into two precepts, concerning our neighbors house, & his wife, is naught & frivolous.*

The reasons 1. The general closure, *Nor any thing that belongs to thy neighbour*, shews it is but one command. 2. The substance of the precept is in these words, *Thou shalt not covet*; as Paul cites them, Rom. 7. 7. They are contained in

one

one verse and sentence, whereas the rest, tho short are set down in distinct verses 4. *Deut.* 5. the coveting of our neighbours wife, is first handled: if then these were two precepts, *Moses* of the tenth had made the ninth. 5. They who maintain the contrary opinion, explain these things conjunctly and by examples declare them. *David Chytraus de Regulis Vitæ*, and *Hondorfius in Promptuario.*

II. *The tenth Command belongs to the second Table.*

For in the first Command of the first Table is handled our inward affection towards God.

III. *Orginal Justice is the object, not of this Command, but of the whole Decalogue.*

For original justice is a conformity with the whole law; as orignal sin is that deformity which is repugnant to the whole law.

IV *The proper object of this precept are mens appetites, thoughts, and affections towards themselves, and neighbour.*

V. *The end of it is, to shew that Gods mediate worship is to be performed, not in outward actions onely, but in inward affections also.*

VI. *As then the first precept, is the line or rule of the first Table so is this of the second Table.*

For as the first precept directs the heart, but the rest the actions also; so the fifth, sixth, seventh, eighth, ninth Precepts order our actions but the tenth our very heart, Hence it is clear, that this Precept is not superfluous.

The vertues belonging to this precept, are

are, the ordering of concupiscence, & our wrestling against evil desires.

The ordering of concupiscence is, whereby our appetites and affections are so ruled, that by them we neither offend against our selves, nor against our neighbour.

1 Thess. 5.23. *Now the God of peace sanctifie you throughout, &c.*

To this is opposite inordinate concupiscence, which in Scripture by way of excellency is called Concupiscence.

Rom. 7.7. *For I had not known concupiscence, if the Law had not said Thou shalt not lust.*

The parts of this ordering are two; The one is imployed about the appetits, the other about the affections.

This word concupiscence, among Divines is taken in a large sence, both for the appetites and affections; of which the former are ascribed to man, as he is a sensitive creature, but the latter, as he is a man. But by Philosophers it is taken more strictly, so that they reduce the inferior appetites to the concupiscible faculty, but the affections to the irascible.

Ordered appetites are, whereby man desires meat, drink, rest, sleep and such like, moderately, and to the end appointed by God.

1 Tim. 5.23. *Drink no longer water but use a little wine for thy stomacks sake and often infirmities.*

To this is opposite, Inordinat appetite,

cite, whereby more is desired than nature, or Gods ordination do require, or for another end than that, to which God hath ordained natural things lawful.

Rom. 13. 13. *Not in surfeting and drunkenness, not in chambering and wantonnesse.*

The cheif affections, are, Love, Hatred Joy, Sadnesse, Hope, Fear, and Anger.

Ordered Love, is, whereby we sincerely love our neighbour, and desire the thinges that be good, fair and of good report.

Rom. 12. 9. *Let love be without dissimulation: Abhor that which is evil, cleave to that which is good,* Phil. 4. 8 *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure &c. if there be any vertue, and if there be any praise, think on these things.*

To this is opposite, the too much love of our nighbour [a], self-love [b], impure love [c], and the love of this world [d].

[a] 1 Sam. 2. 29. *Thou hast honored thy sons above me.* [b] 2 Tim. 3. 2. *Men will be lovers of themselves,* [c] Prov. 6, 25. *Desire not her beauty neither let her eye-lids intice thee.* [d] 1 Joh. 2. 15. *Love not the world, &c* And v. 16. *For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world.*

Ordered hatred is, whereby we only hate those who hate God [a]; in other men,

men, and in our selves, we hate not the person, but by all means we hate and avoid the sin [b].

[a] Psal. 139. 21. *Do not I hate them, O Lord, that hate thee,* Mat. 18. 15. *If thy brother offend thee reprove him between thee and him alone,* &c. Ro. 7. 19. *For I do not the good which I would, but the evil which I would not do, that do I.*

To this is opposite the unjust hatred of our neighbour [a], and the hatred of good men [b].

[a] 1 Joh. 3. 15. *whosoever hateth his brother is a murtherer.* [b] Psal. 41. 5. *My enemies said of me, when shall he die,* &c.

Ordered joy is, whereby man rejoyceth moderately for his own prosperity [a], and heartily for his neighbour's felicity [b].

[a] Psal. 30. 12. *Thou hast turned my mourning into joy,* [b] Ro. 12. 15. *Rejoyce with them that rejoyce.*

To this is opposite, carnal, & immoderat joys, also rejoycing at our neighbours misfortunes or calamities [b].

[a] Luk. 6. 25. *woe to you that now laugh, for you shall weep and mourn.* [b] Prov. 24. 17. *Rejoyce not at thy enemies fall.*

Ordered sadness or sorrow is, whereby we moderately bemoan our own afflictions [a], & heartily condole our neighbours calamities [b].

[a] Ja. 5. 13. *Is any among you afflicted, let him pray,* [b] Ro. 12. 15. *mourn with those that mourn.*

To this, Immoderate sadness is opposite

posite[a], sadness also for our neighbors prosperity[b], and too much sadness when wicked men are punished[c].

[a] Prov. 17. 22. *A merry heart doth good like a medicine, but a broken spirit dryeth the bones* Mat. 20. 15. *Is thy eye evil because I am good?*

[c] 1 Sam. 16. 1. *How long wilt thou mourn for Saul, seeing I have rejected him &c.*

Ordered hope is, whereby we expect better things for our selves, & by the law of charity also for our neighbours.

Of hope as it is a vertue, we have spoke 1 before. 1 Cor. 13 7 *Love suffereth all things, believeth all things, hopeth all things &c.* Phil. 1 7.

To this is opposite disordered hope, when we place more trust in our selves, and neighbours than is fit.

Jer 17. 5 *Cursed is he that putteth his trust in man*

Ordered fear is, whereby we walk carefully, neither trusting too much our selves, or others.

Prov. 14 8. *The wisdome of the prudent is to understand his way.*

To this is opposite disordered fear, whereby man fears himself and others too much.

Mat 10. 28. *Fear not them that can kill the body, &c.*

Ordered anger is, whereby we are offended or displeased with our selves or others, upon just cause, yet moderately, and with hope of amending.

Ephes. 4. 26. *Be angry but sin not.*

To

To this is opposite inordinate anger, whereby we are incensed upon light causes, or more than is fit; or when we intend private revenge.

Jam 1. 20. *For the wrath of man worketh not the righteousness of God.*

So much of the ordering of concupiscence. Wrestling against tentations, and the assaults of an evil conscience, is, whereby a Christian man denies an evil conscience, crucifying his flesh with the lusts thereof; and against the assaults of the flesh, the devill and the world, watcheth and stoutly fighteth.

There are many reasons that induce us, to wrestle stoutly, 1. Because the Scripture forbids evil desires & lusts, Prov. 6. 25. 1 Cor. 10. 6. Gal. 5. 16, 16 Col. 3. 5 1 Thes. 4. 5. 2 Because he that is given to lust, loves not God, 1 Joh 2. 15, 16. 3 Because lusts in regenerate men are hatefull, 1 Gal. 5. 16 17. 4 Because they stir up the wrath of God, Col. 3 v. 5, 6. 5. Because the Apostle furnisheth us with the whole armour of God against them, Eph 6. *Invisible lusts are overcome by us*, saith *Austin*. 6. Because the fire of lusts is most hurtfull, and breaks out into most sad events. Scripture is full of examples; there was never yet any sin committed, which did not spring from evil lust.

To this, is opposite carnal security, whereby man flatters his own flesh; whereby he willingly entertaineth lusts

lusts, whereby he gives himself to idleness, and sloth, which is the devils cushion, whereby he omits holy exercises, whereby he burdens his soul with intemperance, covetousness, and such like vices.

There are three degrees of our wrestling against lusts; to wit, against suggestion, delight, and assent.

To understand these degrees, that of *James* helps, c. 1. 14. &c. *Every man is tempted when he is drawn away of his own lust, and enticed; then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death.* We must then first resist suggestions & thoughts, which are either ascending from the fewel of concupiscence or descending being suggested elswhere: the first are not without sin, the latter are not sin, being cast in by Satan if so be we let them passe, and entertain them not. But if we cannot avoid the first degree; let us shun the second, lest we come to cherish evil thoughts with delight. But we must chiefly beware of the third degree, that we give not our assent. For the more we obey the sinne of concupiscence, the more it increaseth. Which that we may more and more avoid, we beseech God the Father, in his Sonne, through the holy Ghost, to which one God in Trinity, be praise, honour and glory, for ever and ever. *Amen.*

FINIS.

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The Anatomy of the Body of Divinity,
Divided into
XIV TABLES.

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  - 2. Of the Church. See Tab. 6.
- 2. Proper to the Elect. See Tab. 7.

TAB. VI.

The Communion or Society of the Church, which is considered.

1. *In it self, in respect of the*
   1. *Nature of it*, c. 25 p. 203. *according to the*
      1. *Parts*, p. 204.
         1. *Triumphant*, ibid.
         2. *Militant*, ibid.
            1. *Visible*, ibid.
            2. *Invisible*, ibid.
      2. *Notes*, p. 209. *which are the pure*
         1. *Preaching of the Word*, ibid.
         2. *Administration of the Sacraments*
   2. *Administration of it*, c. 26. p. 214. *which is*
      1. *Ordinarie*, ibid. *And this either*
         1. *Publike.*
            1. *Ecclesiastical.*
            2. *Politike* p. 226.
         2. *Private*, p. 227
      2. *Extraordinarie*, p. 228.
2. *In opposition to the false Church, and her Enemies*, c. 27. p. 231. *which are*
   1. *Open*,
      1. *Heathens.*
      2. *Jews.*
      3. *Mahumetans*, ibid.
   2. *Secret*,
      1. *False Christians*, p. 232.
      2. *Antichristians*: *whereof some*
         1. *Common, as Heretikes*, p. 232.
         2. *One so called by way of eminencie* p. 233, 234.

TAB. VII.

Vocation proper to the Elect. where is considered

1. *The Nature of it*, c. 28. p. 243.
2. *The Effects, which are*
   1. *Immediate, Saving Faith*, c. 29. p. 251
   2. *Mediate; as issuing from Faith, which are*
      1. *Justification*, c. 30 p. 256. *By which*
         1. *Sins are pardoned.*
         2. *Righteousness is imputed*, p. 261.
      2. *Sanctification*, c. 31. p. 269.
      3. *Perseverance in the grace of God*, c. 32. p. 274.
      4. *Christian Liberty*, c. 33. p. 279.

TAB. VIII.

God's special providence considerable in respect of the State of glory, which shall begin at the day of Judgment. The parts whereof are three:

1. *Its Antecedents*, c. 34 p. 282. *which are*
   1. *Christs comming*, ibid.
   2. *The Resurrection of the dead*, p. 291.
2. *The Judgment it self*, c. 35. p. 295. *whereof*
   1. *The Anteceding circumstances*, ibid.
   2. *The Sentence,*
      1. *To the Reprobate, full of horror, in their condemnation*, p. 299.
      2. *To the Elect, full of comfort, in their absolution*, ibid.
   3. *The Execution of that Sentence, in respect*
      1. *Of the wicked, their carrying away to Hell*, p. 300.
      2. *Of the Godly, their translation to Heaven*, ibid.
3. *The consequents, which are two*, c. 36 p. 301
   1. *The end or consummation of the world*, ib.
   2. *Life eternal*, p. 303. 306.

TAB. IX.

Divinity speaks of God, as he is to be worshipped, which worship consists in true holinesse or righteousnesse: or in the practise of Holy Vertues or good works. Book 2. *whose*

1. *Nature*, c. 1. p. 311.
2. *Distinction*; *Some whereof are*
   1. *General*, c. 2. p. 317. *which are either*
      1. *Of the Understanding.*
         1. *wisdome*, ibid.
         2. *Prudence*, p. 318.
      2. *Of the will.*
         1. *Integritie.* p. 320.
         2. *Readinesse*, p. 321.
         3. *Constancy*, ibid.
   2. *Special, belonging to the worship of God.*
      1. Immediate, *according to the* 1. *Table*; *and that*
         1. *Internal only, according to the* 1. *Commandment*, c. 3 p 322, *In which is enjoyned.*
            1. *The knowledge of God*, p. 323.
            2. *Religious affection towards him*, ib. *consisting in*
               1. *Faith*, ibid.
               2. *Confidence*, p. 324.
               3. *Hope*. p. 325.
               4. *Charity*, ibid.
               5. *Fear*, p. 326.
               6. *Repentance*, p. 327.
               7. *Gratitude*, ibid.
               8. *Patience*, p. 328.
         2. *External joyned with the internal*, See Tab. X.
      2. *Mediate*, See Tab. XI.

TBA. X.

External joyned with the Internal, called Religion considered.

1. *In general: according to the general nature of it* Chap. 4. p. 329.
2. *In particular according to the*
   1. *Parts, which are*
      1. *The form prescribed or implied in the 2d. Command.* c. 5. p. 334. *Considered again.*
         1. *In its self according to*
            1. *The parts,*
               1. *The right use of the*
                  1. *word.*
                  2. *Sacraments* } pag. 335.
               2. *Prayer* p. 336.
            2. *The helps,*
               1. *Fasting.* pag. 339
               2. *Vowes* pag. 341
         2. *In its opposites which are*
            1. *Will-worship* p. 343.
            2. *Idolatry.* p. 444.
            3. *Adoration of Saints & angels.* 352
            4. *Superstitious worship.*
            5. *Hypocritical*, ib.d.
      2. *The hallowing of Gods Name in the* 3d. *Com.* c. 6 p. 355. *which is done either.*
         1. *In affection, or zeal for Gods glory*, 356
         2. *In effect or actualy, either*
            1. *By words*
               1. *Using Gods Name.*
                  1. *In consecration*, p. 357.
                  2. *By Oathes* p. 358.
                  3. *By Lots*, p. 364.
               2. *Confessing it before men*, p. 364.
            2. *By Deeds; in holiness of life*, p. 365.
   2. *Time, the Sabbath, commanded in the* 4. *Commandement*, c. 7 p. 366 *to be sanctified*
      1. *In forsaking our own works*, p. 367.
      2. *In doing what God enjoynes*, ibid.

TAB. XI.

The mediate worship of God, consists in the Vertues and works of the second Table: containing Vertues, some

1. *General*, c. 8. p. 371. *such are*
   1. *Charitie*, p. 372. *towards*
      1. *Our selves*. p. 372.
      2. *Our Neighbour*, p. 372. *considered*
         1. *Absolutly*, p. 375. *whereof are three kinds*
            1. *Humanitie*. p. 375.
            2. *Benevolence*, p. 375.
            3. *Mercie*. p. 377.
         2. *Respectively, or reciprocally*, p. 377. *whereof there are two sorts*
            1. *Brotherly Love*, p. 378.
            2. *Friendship*, p. 378.
   2. *Justice*, p. 380. *which is either*
      1. *Distributive*,
      2. *Commutative*, } p. 380.
2. *Special; pertaining to its*
   1. *Parts; concerning the dutie of*
      1. *Superiors towards their Inferiors, and contrarily, set down in the* V. *Commandment*, c. 9. p. 381. *requiring*
         1. *From inferiours*, p. 382.
            1. *Reverence*, p. 382.
            2. *Obedience, or subjection*, p. 383.
            3. *Gratitude or thankfulness* p. 384.
         2. *From Superiours*, p. 384, 385.
            1. *Benevolence* p. 383.
            2. *Justice*, p. 386.
            3. *Sedulitie*. p. 387.
      2. *Each one towards another employed about the good things of men, which are either*,
         1. *Inward*, See Tab. XII.
         2. *Outward*, See Tab. XIII.
   2. *Highest degree*, See Tab. XIV.

TAB. XII.

Inward; such are

1. Life: for preserving of which in our selves and neighbours, by the sixth commandment, cap. 10. p. 388. are required vertues having relation, to
   1. Our selves: which are
      1. Innocency, p. 390.
      2. Mildnesse, p. 390.
      3. Clemency, 391.
      4. Moderation or gentlenesse, p. 391.
   2. Others: which are
      1. Vindicative Justice, p. 391.
      2. Fortitude, p. 392. Both appearing in
         1. Peace. } p. 398.
         2. War, }
2. Modesty: for the preserving of which by the VII. commandment, c. 11. p. 393 are required those means, which are enjoyned,
   1. To all, namely, Temperance, p. 394. consisting in those vertues, which have relation to
      1. Our selves,
         1. Sobriety, p. 395. to which comes near Vigilancie, p. 396.
         2. Chastity or Sanctimony, p. 396.
      2. Others, as
         1. Shamefastnesse, p. 397.
         2. Honesty, p. 397.
   2. To some: as Wedlock or marriage, p. 397 398.

TAB. XIII.

Outward. which are our own, and neighbours

1. Goods, chap. 12 pag. 406 Hence by the 8. Commandment are those vertues, which relate
   1. To our Neighbour,
      1. Justice Commutative p. 407. whose
         1. Opposite, Theft, p. 407.
         2. Kinds, p. 409. In
            1. Buying and selling p. 409.
            2. using, p. 410. where is spoken of usury, p. 411.
            3. Keeping, p. 412.
      2. Beneficence, p. 413. in reference unto
         1. Things,
            1. Lesse, Liberality.
            2. Greater, Magnificence
         2. Persons,
            1. Poor, Almes.
            2. Strangers, Hospitality.

         } p. 413.
   2. To our selves.
      1. Contentation. p. 413.
      2. Parsimony p. 414.
      3. Industry, or Laboriousness, p. 414.
2. Good name & Fame, c. 13 p. 415, to which by the 9. commandment belong those vertues which relate
   1. To our Neighbour, which are
      1. Truth, p. 416.
      2. Sincerity, p. 417.

      To both which are subservient
      1. Fidelity, p. 419
      2. Gravity. p. 419
      3. Silence, p. 420
      4. Gentleness, p. 420
      5. Courtesie, p. 421
      6. Freedom of Speech p. 421.
   2. To our selves
      1. Modest self-praise. p. 422.
      2. Unblamable Life, p. 423.

TAB. XIV.

The Highest degree of Gods mediate worship, c. 14 page 413 *consisteth in*

1. *Ordering of Concupiscence*, p. 425. *either our naturall*
   1. *Appetites*; *Of Meat, Drink*, &c. p. 426.
   2. *Affections*; *of*
      1. *Love*, p. 426.
      2. *Hatred*, p. 427.
      3. *Joy*, p. 427.
      4. *Sorrow*, p. 428.
      5. *Hope*, p. 428.
      6. *Fear*, p. 429.
      7. *Anger*, p. 429.
2. *Combate with evil desires. or wrestling against Temptations*, p. 429, 430.

FINIS.